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Arthur Small
THE NONCONFORMIST

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Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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TO OUR READERS.

THEY who have been regular readers of this paper for any considerable length of time will expect us to conform to our established custom of personally addressing a few words to them, on introducing to them a new volume—the twenty-eighth—of the *Nonconformist*. We meet that expectation with pleasure and gratitude. In doing so, we are aware that we are observing a form which has gone out of date—but what of that? Old friends will readily forgive old-fashioned courtesies, and new acquaintances, whom we hope to make friends, will hardly object that we follow our wont in offering to the circle of subscribers they have more or less lately joined, the salutation of the season—"a happy new year."

We have many things to apologise for—but many more for which to give our heartiest thanks. Let such things of both kinds, dear readers, be present to your thoughts while we express honest regret for the one, and unfeigned gratitude for the other. If we do not dwell upon our own shortcomings, it is not because we think lightly of them, and if we make but a passing allusion to your ever-forgiving, ever-spontaneous kindnesses, it is not because we do not appreciate them, but because we think they should be repaid with deeds rather than words. We feel bound to show our consciousness of obligation by renewed efforts to make our journal in every respect more worthy of your perusal. You are entitled to loving service, and the service of love means the best service which love has the means of rendering.

The year upon which we have just entered will probably demand from every conscientious journalist unusual care in forming and expressing his judgment of current events. More especially will it be necessary to watch keenly all the influences by which the ecclesiastical policy of these realms will be affected. It is not likely, indeed, to be a period remarkable for direct legislative action in matters relating to either the Established or the Free Churches—but during its progress, it may be reasonably assumed, there will occur important modifications of traditional views, which will have their practical bearing upon the proximate future. Men's minds are very generally becoming detached from their old moorings, and there is danger lest they should drift into erroneous and unsafe conclusions. It is whilst they are thus on the move that helpful guidance will be of most value to them, and be listened to with least prejudice. Constituencies and represen-

tatives, and, we may add, statesmen in and out of office, will, in all probability, within the next twelve or eighteen months choose the principles by which they will be governed in dealing with the relations of the law to Christian institutions, which it will become their duty seriously to revise.

We feel that, however limited the influence of this paper may be, our responsibility in the use of that influence is largely increased. We wish it were possible to give a much wider circulation to the views which we are intent upon commending to public acceptance. It will be our most anxious study throughout the year to set forth the truths to which we yield our own glad allegiance in such aspects as will best fit them to win the allegiance of others. You, dear readers, can, if you so determine, mightily assist in giving effect to our labours. It lies within your power, if each one of you will make it an object, to increase indefinitely both the influence and the efficiency of the *Nonconformist*. Will it be indelicate or out of place to ask, not for our sake, but for the sake of the principles we seek to advance, that you co-operate with us in the endeavour to widen as much as possible our circle of readers?

At the suggestion of some of the oldest and most attached friends of this journal, we have altered the day of its publication from Wednesday to Saturday—a change which, we hope, will meet with general approval. By that and other arrangements either concluded or in progress, we believe we may succeed in imparting increased freshness to the contents of the paper. No pains will be spared during the year upon which we have just entered to enhance the fair reputation which the *Nonconformist* has already been honoured to achieve. Once more, to each and to all we wish "a happy New Year."

Ecclesiastical Affairs.

"THE NEW YEAR IN."

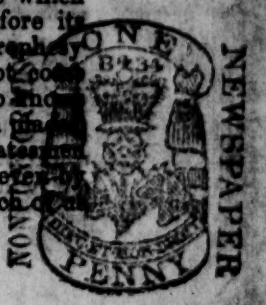
WHEN a baby—at least a first baby—is born into a family, there commonly follows a spell of rather serious thinking. The "little stranger's" first wail is a sermon—and, unlike sermons in general, it has a very rousing effect. It brings before the household the deep mystery of life, and sets them musing upon its whence and its whither. It calls attention to new relationships, wakes up a sense of new responsibilities, and enforces new duties. Somewhat similar is the effect produced by the dawn of a new year. If it do not find us thoughtful, it usually makes us so. What are we going to do? What have we been doing until now? What ought we to do? What will come of our doing? Questions of this sort start up unbidden in the minds of most of us, as we see "the old year out and the new year in," and, for awhile—for a very brief while it may be—we fall into a moralising mood, and catechise our motives, and sketch for ourselves noble resolutions, and consider within ourselves what is wanting in order to put our daily practice straight with the counsels of conscience.

The season, then, will plead for us a sufficient excuse for indulging this moralising tendency in reference to the great ecclesiastical enterprise to which, in common with perhaps the larger number of our readers, we stand committed. "There is a time for all things." The present strikes us as a suitable time for giving utterance to a thought or two which on any ordinary occasion we should hardly venture to express,

and some of our friends would hardly care to read.

1. The year 1868 finds us still a very long way off from the end towards which we are labouring to carry the public mind. That end appears to our own mind so simple, so just, so true, so strictly in unison with the decisions of common sense, and in harmony with the spirit and teaching of Christianity, that we are often tempted to feel impatient with those who cannot, or will not, at all events do not, see it in the same light in which we see it. There is something very disappointing in the idea that it may take another generation to bring all our fellow-countrymen to recognise the fitness and beauty of what was well described by Count Cavour as "a free Church in a free State." One can hardly resist a sense of weariness at the seemingly slow progress of the truth in relation to this subject. No doubt, every cloud has "its silver lining," if we could but see it. There have been seasons of encouragement as well as of depression—glorious visions of faith as well as dark forebodings of doubt and despondency. Nevertheless, the course of events is so tortuous, the progress is so slow, and the line of march appears so often to double back upon itself, that it is no great matter of surprise if a disposition to lose heart sometimes shows itself, and a strong desire occasionally makes itself felt, to give over a struggle which threatens to overtax mortal strength. Well, it is at the beginning of another year that it becomes us to look afresh to the real nature and character of the work we are aiming to accomplish, and to the part we are engaged to perform in it. It is not, it never was, an undertaking the success of which could be regarded as the legitimate and only reward of those who identify themselves with it. Their wages must be looked for in their discharge of duty. In doing, not in having, they must find both their enjoyment and their motive. Their labour, their endurance, their self-sacrifice, are to be prized for their own sake, whether they ever realise the object for which they are given or do not. They are but servants. They have their appointed sphere of service. So long as they are busy in that sphere, they are carrying forward the designs of their Master. It is to this we must all come back when we grow weary of our tasks, and are inclined to put to one another and to ourselves the question, "What is the use?" This is the feeling which the new year ought to bring with it. Use, or no use, is not the question—that will be settled by a higher wisdom than ours. If we are in our place, if we are doing right, if we are working out our own honest conviction, and if that conviction is in conformity with the truth of things, we could not better our position even were we within reach of complete success.

2. But, in fact, we have no right to assume that we are at so great a distance from the goal as, perhaps, the aspect of affairs at the commencement of 1868 might induce us to conclude. We are not at all sure that we shall not come upon the "consummation devoutly to be wished," as a surprise. It may be in reference to this, as it has been to other great public questions, that its settlement will come when the world least expects it. We who are toiling along the road under the conviction that the object we seek is far beyond our horizon, may possibly find that it has been all along concealed from us by some intervening eminence, and that it will burst upon our sight when we have surmounted the next ridge. No one can say. No sagacity can confidently foretell. Who, at the birth of last year, could have anticipated the shape which Parliamentary Reform would take before its close? Who will be bold enough to prophesy what practical changes will or will not come out of the Irish Church question? Who can say what conversions there may be in high places, or what courses may be forced upon statesmen by the irresistible current of events, or even by the exigencies of political party? Which of



is competent to measure with any pretension to accuracy the extent to which the belief of the educated mind of England in the necessity of a State-Church has already been undermined by clearer and more rational views? and who shall say how long it will be before a collapse takes place? For our own part, we are not given to an indulgence of day-dreams. We do not profess to have the realisation of our hopes within sight; and yet should 1868 bring us within certain reach of what we have so long and perseveringly sought we should perhaps wonder, not so much at what we saw before us, as at our own blindness in not having seen it long since.

The New Year, then, like a new-born child, comes to us with this lesson—that we “be not weary in well-doing,” and that in well doing we “commit ourselves unto God, as unto a faithful Creator.” The work we have in hand pertains to the purity and progress of the spiritual kingdom of which His Son is the Founder and the Head. We have but to do what we can, and it will be accepted according to what we have, and not according to what we have not. To be faithful is better than to be successful. Nay, faithfulness is success. Whether we or those who come after us shall witness the full accomplishment of our desires, is a matter of very secondary importance, in comparison of whether we are acting as good stewards. We see but a very little way before us. We know not, nor would it be of any advantage for us to know, what issues may be at hand. The New Year admonishes us to pursue our end by being instant in season and out of season, and we may be sure that whatever shall come of that, our reward will be as great as it is certain.

ECCLIASTICAL NOTES.

We regret, for some reasons, to find that the Evangelical party in the Established Church appear to be rather low-spirited at the events of 1867, and at the prospects that loom before them in 1868. We can infer, with confidence, that this is the case from a remarkable article contributed to the *Record* newspaper on the “New Year,” and “Our Present Position.” It is stated by the writer of this article, as a humiliating fact, that the Church of England has suffered during the past year, from two great and alarming evils, “a disposition to return to Rome, shown in what is commonly called Ritualism, and a disposition to throw off a belief in God’s Word, commonly called Rationalism.” The author is of opinion that the perils of Rationalism are the greater of the two, and he gives reasons why this should be considered to be the case. He reviews the position of the daily and weekly, and quarterly and monthly press—from the *Times* to *Macmillan’s Magazine*, and shows how the most popular organs of public opinion are either neutral with respect to Evangelical doctrine, or are arrayed against it. The position of the *Quarterly Review* seems especially to be deplored. The writer remarks that this journal has long been deemed to be “thoroughly Orthodox,” but that it has lately been consigned to the management of an Ex-Dissenting Minister, the editor of the well-known Bible Dictionary, in which, in twenty places, the truth and genuineness of God’s Word is doubted or disputed. Then even the weekly magazines of the Ultra Church Society for Promoting Christian Knowledge, is shown to be under the control of a member of the *Cornhill Magazine* and *Pull Mall Gazette* firm, who, awful to say, was a personal friend of Robertson of Brighton. After this, the author naturally asks, “Where are we safe? Upon whom can we rely?” Then, worst of all, “Dr. Macleod is the favorite of the Queen, and Mr. Gladstone is the future Prime Minister, and will probably have, in 1869 or 1870, the nomination of all our bishops,” and both contribute to *Good Words*. And this is what the Evangelical party has come to, and that it has come to this is proof sufficient that that spirit which animated the Berridges, the Venns, the Wilsons, the Newtons, and the Simeons of a past generation is extinct, and that with that spirit the sect had better, as it is, die and be forgotten. They had no idea of depending upon daily prints and monthly magazines as a criterion of truth, or of its progress, any more than Dissenters have now, or ever had. What matters it if all things are against us? What have they ever been, and what are they now? What power do they possess over God and His Christ? Is it possible that the Evangelicals have abandoned these, and have at last come to pin their faith upon newspapers and reviews, and to be disheartened as they find a few writers go against them? They have been

receding fast from their old standards, but we had scarcely suspected that they had come to this.

Yet when we read that Archdeacon Denison has changed his opinions, we ought to be prepared for everything. It is scarcely a year since that we heard the Archdeacon state, in his very best style, that he never in the whole course of his life changed his opinions upon any subject whatever, and now we find him undergoing a sort of revolution upon the Education question. In a letter to the *Guardian* the Archdeacon says—

A “Conscience Clause” can never be other than a grievance of conscience to Churchmen, under whatever form it may be disguised. It is also an offence against social justice, and an injury to the religious education both of the Church and the Nonconformist child. No doubt, as Lord Granville says, it is “the turning-point of any future extension of elementary education.” But the “turning” does not lie in adopting it, but in getting rid of it.

Some Nonconformists are now asking that a “Conscience Clause” be imposed on all schools alike which receive assistance out of the public funds. They forget, or do not perceive, that, in the nature of the case, a “Conscience Clause” can never be the grievance to the Nonconformist which it is to the Churchman.

Other Nonconformists allow that, after all, a “Conscience Clause” is a bungling expedient; and see nothing for it but to have no schools assisted out of the public funds but such as are purely secular.

There is a third way—the way of general and unconditional freedom—which I propose in the paper subjoined. I submit it for consideration by my countrymen; and shall be thankful to see it carefully and temperately discussed.

The “paper” referred to states that there is to be a meeting in London, on Feb. 13th of the present year, upon the subject of the education of the poor, and that the object of the meeting is to be,—

1. To resist all manner of education rate.

2. To promote an increase of education grant.

Such increased grant to be administered by the Committee of Council on Education, and to be applied, according to rules to be laid down by Parliament, and to be subject to alteration or modification by Parliament only:—

(a) To assist towards building schools of all religious bodies, or, where desired, purely secular schools, upon sites legally conveyed, secured for the purposes of education, and open to all children whose parents are willing to accept the education, and to comply with the rules and regulations, of the school.

(b) To assist towards maintaining schools, religious or secular, by annual grants. The amount of such grants to be proportioned to secular results, as these are ascertained by her Majesty’s Inspectors. The manner of producing such results, and, in the schools of every religious body, religious teaching, and all manner of regulation connected therewith, to be left absolutely free to the managers of each school.

The Archdeacon, you see, is now willing to assist “purely secular” schools, and therefore has not merely changed, but revolutionised his mind. His references to the Conscience Clause are acute, and rather severe, but not too severe, upon some Nonconformists. It does appear strange that, while the Dissenters of Wales should be condemning the imposition of a conscience Clause as not sufficient for the security of liberty, some Dissenters should think it to be, as it would appear, a violation of liberty. There are always people in every generation who have to be taught the first principles of Christian freedom and of the Christian religion, and these are evidently of the number. Forty years ago some of the most “respectable” Dissenting ministers stood up for Church-rates; are they now going to stand up for a Conscience Clause and a Conscience Clause only, to be ignominiously beaten out of the field as their forefathers have been, by the advance of religious thought and Christian principle?

And the beginning of the year sees the solution of another grave question. The *Morning Herald* newspaper has finally given up Church-rates as they are. In an article of this week our Tory contemporary goes even so far as to characterise Mr. Newdegate’s Bill as “an insult to Dissenters,” and also to “pooh, pooh” with contemptuous references Mr. Hubbard’s Bill. The best Bill before the House is, according to our contemporary, Mr. Hardcastle’s, and the worst Mr. Gladstone’s, but a better than either might be found, which should provide for the compulsory sustenance of the fabrics only! “Here we are again!” says the clown.

The day before yesterday Bunhill-fields, thanks mainly to Mr. Charles Reed’s exertions, actually fell out of the grasp of the Ecclesiastical Commissioners and into the hands of the London Corporation. The “fields” are not at present in a very visitable state, but we have no doubt that they will soon be placed in a proper condition. Then, whose cares—few care sufficiently—may go and see where Bunyan and Howe and Owen and Defoe, and hundreds of others of our best ancestors, were buried, and see that the tombs of the righteous are at last kept in order. But what of the other holy ground on the south of the Thames? Is nothing to be done to that? Or do our readers ask—where is it?

HISTORICAL AND BIOGRAPHICAL SKETCHES.

I.

BARCLAY’S “APOLOGY.”

AMONGST all the men of refined intellectual and moral culture who have embraced the doctrines of the Society of Friends, Robert Barclay probably stands pre-eminent. The literature of ecclesiastical biography affords no greater surprise than the connection of Barclay with the Quaker faith. Augustine and Ignatius Loyola are the best known instances, since Apostolic times, of a radical change in the hearts and purposes of great men. But a conversion from a sensual to an ascetic life is, on the whole, not an unnatural change. Robert Barclay was converted to what, in his time, was asceticism, without going through the sensual stage. He had been educated in Paris, which, in the seventeenth century, gave the means of the most polished education that was to be obtained in Europe. Here the classics could be learned in perfection, here polite literature was cultivated to a degree that was unknown in any other city, and here, and here only, the best manners of the age were to be obtained. The Barclays of Uri were an old and famous family, nearly allied to the best aristocracy of Scotland, and David Barclay sent his son to Paris to fit him for that position in society which a Barclay was expected to occupy. But while his son was away David himself became a Quaker. Fresh from his polite education, Robert, when he returned home, found the head of his aristocratic family changed to a plain and humble member of the most despised sect in Christendom. Nothing would have been, in one sense, more natural than for this politely educated gentleman to have taken his own course, that is to say, to have developed into a fashionable, strutting, wig-headed, sword-wearing, and altogether rebellious son of his father. But parental reverence is, and always has been, characteristic of the Scottish people, and probably Robert had had enough of priests and of ecclesiasticism while he was being educated. He stayed, therefore, at his father’s home, and, by-and-bye, the finished, fashionable, and cultured young gentleman, threw in his lot, also, with the Quakers, which is saying a great deal for the son, but even more for the father.

Robert Barclay rendered great services, both to the “Friends,” as such, and to religion, but his most enduring work was the publication, in 1675, of the book entitled, “An Apology for the True Christian Divinity: being an Explanation and Vindication of the Principles and Doctrines of the People called Quakers.” Everyone knows the character of the “Dedications” of this period. Bacon’s astonishing and servile dedication of the “Advancement of Human Learning,” to James the First, was imitated by all lower men. But it was not imitated by Barclay, who had the courage, or perhaps the audacity, to dedicate his book, above all other persons, to King Charles the Second. The ten pages of this dedicatory epistle contain some of the most sincerely expressed thoughts in the English language, and one half wonders that Charles, whom Dryden did not stoop to flatter after he had flattered Cromwell, did not take a revenge upon the earnest Quaker. Here is the close:—

“Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled, as well as to rule, and sit upon the throne; and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man; if, after all these warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget Him, who remembered thee in thy distress, and give thyself up to follow lust and vanity, surely great will be thy condemnation.”

The right sort of dedication to a Charles the Second—but only a Quaker could have written it.

We do not know the exact position which Barclay’s “Apology” now occupies amongst the Quakers, but, if we understand the doctrines of Quakerism correctly, we do not see how it can ever be altogether dethroned. Some books may reign beside it, but we imagine it will always occupy its own position of something like regal authority amongst the textbooks of the denomination. Yet we see that there are circles in which, from its construction and style, it may be unpopular. It is the book of a man learned in all the arts of logic and rhetoric, who had been trained in the ancient languages and in ancient ecclesiastical literature, as though he had been destined for a cardinal’s hat, a professor’s gown, or a monk’s cowl. The “Apology” bears also, throughout, the mark of the old Schoolmen’s training. The form is the form of Aristotle, influenced to a considerable

extent by the Baconian theory. We have "propositions" stated in the most logical form in the first instance, but, as Barclay lived after Bacon, we have also a wide induction from actual facts. Barclay's mind naturally moved, as it had been trained, in the Schoolman's order, but it did not require assistance from any other source of reasoning power.

The "Apology" is characteristically a book of logical theology. There is no work in the English language which is constructed with a more minute or careful regard to the accepted laws of reason, and, it may be added, of reasoning. It is divided into fifteen Propositions. The first relates to the True Foundation of Knowledge, which is held to consist in the knowledge of God; the second to Immediate Revelation, in which the Quaker doctrine of the Inner Light, or Witness, is evolved; the third to the Scriptures; the fourth to the Condition of Man in the Fall; the fifth and sixth to Universal Redemption; the seventh to Justification; the eighth to Perfection; the ninth to Perseverance; the tenth to the Christian Ministry; the eleventh to Worship; the twelfth to Baptism; the thirteenth to the "Lord's Supper"; the fourteenth to the Power of the Civil Magistrate in matters purely Religious and pertaining to the Conscience; and the fifteenth to Salutations, Recreations, &c.

The Propositions are abstracts of thoughts, formally put and closely packed, with all the logical power and religious sincerity of a highly-trained yet humble Christian intellect. On some questions, such as those relating to the Inner Light, to Baptism, and the Lord's Supper, it is perhaps impossible that the Quaker argument could be more forcibly put than it is by Barclay. On the first question—that of the Inner Light—many Christians have learned a great deal from Quaker teaching, and some Christian theology is imbued to a considerable degree, with its fundamental doctrines. If, however, one wishes to see Barclay show his utmost power, he should read the chapters on Baptism and on the Civil Magistracy. The manner in which he leads the reader, on the first subject, step by step, by almost unconscious yet tightly welded links, to the Quaker doctrine of rejection of the outward ordinance, is a masterpiece of reasoning. One stops short of the final conclusion, simply because it is new, and contrary to all previous habits of thought in connection with ecclesiastical ceremonies. We say "one stops," for that is the first feeling; as it is on many other subjects which Barclay surrounds with his logical chains, and at the same time sanctifies with his obvious Christian sincerity. On the Christian Magistracy, Barclay wrote with feeling as well as with power. His proposition upon this subject is as follows:—

Since God hath assumed to himself the power and dominion of the conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, by virtue of any authority or principality they bear in the government of this world, to force the consciences of others; and therefore all killing, banishing, fining, imprisoning, and other such things which are inflicted upon men for the alone exercise of their conscience, or difference in worship or opinion, proceedeth from the spirit of Cain the murderer, and is contrary to the truth; provided always, that no man, under the pretence of conscience, prejudice his neighbour in his life or estate, or do anything destructive to, or inconsistent with, human society; in which case the law is for the transgressor, and justice is to be administered upon all, without respect of persons.

The argument in support of this admirably expressed theory, extending over some twenty-six pages of print, is conducted in the loftiest style of Christian controversy. One is reminded of Milton in the following passage:—

But that no man, by virtue of any power or principality he hath in the government of this world, hath power over the consciences of men, is apparent, because the conscience of man is the seat and throne of God in him, of which God is the alone proper and infallible judge, who by his power and Spirit can alone rectify the mistakes of conscience, and therefore hath reserved to himself the power of punishing the errors thereof as he seeth meet. Now for the magistrates to assume this, is to take upon him to meddle with things not within the compass of his jurisdiction; for if this were within the compass of his jurisdiction, he should be the proper judge in these things; and also it were needful to him, as an essential qualification of his being a magistrate, to be capable to judge in them. But that the magistrate, as a magistrate, is neither proper judge in these cases, nor yet that the capacity so to be is requisite in him as a magistrate, our adversaries cannot deny; or else they must say, that all the heathen magistrates were either no lawful magistrates, as wanting something essential to magistracy; and this were contrary to the express doctrine of the apostle, Rom. xiii. or else (which is more absurd) that those heathen magistrates were proper judges in matters of conscience among Christians. As for that evasion, that the magistrate ought to punish according to the Church censure and determination, which is indeed no less than to make the magistrate the Church's hangman.

Nearly every modern argument upon this subject is anticipated and turned upon by Barclay, who, with little assistance, thought out for himself some of the most difficult problems which the human intellect can consider. Nor only so, for he was able

to support his conclusions by the testimony of the Fathers of the Church and other Christian writers. The marshalled array of the former in this chapter, upon the Doctrine of Persecution in religious matters, is one of the most unique collections in all controversial writing.

The "Apology" is a mine of fresh, vigorous, controversial, and scholastically arranged thought upon all the subjects which lie at the foundation of Christian belief and Christian life. It is not attractively written. Composed and published in the first instance, in Latin, and afterwards translated by its author into English, it bears unmistakable marks of its classical origin and form. It is to the Society of Friends what Calvin's Institutes are to the Calvinists, or Jewel's Apology to Protestants as against Catholics—a book that few could read without being influenced by the reading, and, on some subjects, more or less convinced by its arguments. Two hundred years ago it was scarcer than it is now, yet it was better known then. Now, a good many of its doctrines are accepted with more or less reservation, by persons who have no idea that their first and best defence is to be found in Barclay's "Apology."

DEAN STANLEY ON THE EXPLORATION OF JERUSALEM.

The Dean of Westminster preached on Saturday afternoon at the church of St. Lawrence, Jewry, to a crowded and attentive congregation, in aid of the Palestine Exploration Fund. The Dean chose his text from Isaiah li. 1, "Look unto the rock whence ye are hewn, and the hole of the pit whence ye are digged." After referring to the earliest exploration of Jerusalem, which had taken place shortly after this prophecy first appeared—that by Nehemiah, when he arrived from Babylon, and in the dead of the night had gone through the ruins of the city and the Temple—the Dean spoke of the characteristic tendency of the age to investigate and probe everything to the bottom, to go down to the native rock, and reach the living source of history, tradition, or topography, a tendency of which the present exploration of Palestine was the natural and inevitable result. Much as the Holy Land had been visited from the West, its accurate investigation was a thing of very recent existence. It had begun, in fact, only with that lamented member of the American churches, Dr. Robinson, who was the first to travel there with his eyes and ears open to whatever there was to see and hear in connection with sacred topography, and of whose labours, we may add in passing, so brilliant and profitable a use has been made by Dr. Stanley himself. What had been done already for the upper surface and the general aspect of the country it was now intended to do for its original soil, long buried beneath the accumulations of so many ages, races, and generations—to do, in fact, what has already been done at Pompeii, Rome, Egypt, and Nineveh. Of such investigations Jerusalem was the natural centre, and here the Dean mentioned three results which he thought might reasonably be hoped from the present undertaking:—1. A monument of the Old Testament of peculiar and special interest, the catacomb containing the tombs of David and the Kings of Judah, the prototype of all the Royal tombs of the modern world. It alone of all tombs was permitted to be within the walls of the city. In it, around the central cell of the founder, were grouped nearly all the kings of his line—his wise son Solomon, his great successors Aza and Jehoshaphat, with the High Priest Jehoiada, the one personage of humbler rank who had been allowed a place there. Apart from anything that might be found in the tombs, its discovery would be of immense value as fixing the position of the "City of David." The last time it was seen was when Herod the Great broke into it in search of treasure; but there could be no reasonable doubt that it was still buried beneath the rubbish, and still recoverable. 2. Another monument was the "Holy Sepulchre." The church in which this was shown had been the centre of pilgrimage and crusade for many a century, but latterly the feeling had very much cooled towards it. Many considerations tended to throw doubt on the present position, and the question ought to be cleared up, which it could only be by excavation of the course of the walls. 3. That were the natural features of the old Jerusalem, and here the Dean spoke of the discovery which had been already made by the Palestine Exploration Fund, by which the enormous depth of those sacred walls had been for the first time revealed, the accuracy of Josephus substantiated, and a new force given to the narrative of the temptation of Christ. The Dean then went on to urge the importance of proceeding with the undertaking. The men were there. They were practised in their work and alive to all the bearings of the subject. The Imperial Government of the East was favourable; everything was encouraging. Let the opportunity slip and it might never return, or if it did the whole trouble and cost incurred would have to be repeated. Never let it be said that in this Bible-loving country a work had been relinquished that bore so closely on that Book which was called in the Coronation service "the most valuable thing which the world contains." Let us show a hundredth part of the spirit of our forefathers in this matter, and we shall possess the Holy Land in a far truer sense than they did. We are not fulfilling the mission of our age as long as we allow

any hole or corner of that land or city to remain unexplored. The Dean concluded an eloquent and forcible appeal by a touching reference to the late Duke de Luynes, a nobleman who by his own unassisted efforts had done more for the elucidation of the geography of Palestine than all the contributions of this country.

THE PAN-ANGLICAN SYNOD AND BISHOP COLENSO.

The following is the official report of the Committee of the Synod on the Bishop of Natal's case:—

Report of the Committee appointed under Resolution VI. of the Lambeth Conference. By the resolution of the Lambeth Conference two questions were referred to the committee:—I. How the Church may be delivered from a continuance of the scandal now existing in Natal? II. How the true faith may be maintained? On the first question, the committee recommend that an address be made to the Colonial Bishops Council, calling their attention to the fact that they are paying an annual stipend to a bishop lying under the imputation of heretical teaching, and praying them to take the best legal opinion as to their being any, and if so what, mode of laying these allegations before some competent court, and if any mode be pointed out, then to proceed accordingly for the removal of this scandal. The committee also recommend that the address to the Colonial Bishops Council be prefaced with the following statement:—

That, whilst we accept the spiritual validity of the sentence of deposition pronounced by the metropolitan and bishops of the South African Church upon Dr. Colenso, we consider it of the utmost moment for removing the existing scandal from the English communion that there should be pronounced by some competent English court, such a legal sentence on the errors of the said Dr. Colenso as would warrant the Colonial Bishops Council in ceasing to pay his stipend, and would justify an appeal to the Crown to cancel his letters patent.

II. On the second question—"How the true faith may be maintained in Natal?" The committee submit the following report:—That they did not consider themselves instructed by the conference, and therefore did not consider themselves competent to inquire into the whole case; but that their conclusions are based upon the following facts:—1. That in the year 1863 forty-one bishops concurred in an address to Bishop Colenso, urging him to resign his bishopric. 2. That in the year 1863 some of the publications of Dr. Colenso, viz., the "Pentateuch and Book of Joshua critically examined," parts one and two, were condemned by the Convocation of the province of Canterbury. 3. That the Bishop of Cape Town, by virtue of his letters patent as metropolitan, might have visited Dr. Colenso with summary jurisdiction, and might have taken out of his hands the management of the diocese of Natal. 4. That the Bishop of Capetown, instead of proceeding summarily, instituted judicial proceedings, having reason to believe himself to be competent to do so. That he summoned Dr. Colenso before himself and suffragans. That Dr. Colenso appeared by his preceptor. That his defence was heard and judged to be insufficient to purge him from the heresy. That, after sentence was pronounced, Dr. Colenso was offered an appeal to the Archbishop of Canterbury, as provided in the Metropolitan's letters patent. 5. That this act of the African Church was approved—by the Convocation of Canterbury, by the Convocation of York, by the General Convention of the Episcopal Church in the United States in 1865, by the Episcopal Synod of the Church in Scotland, by the Provincial Synod of the Church in Canada, in the year 1865; and, finally, the spiritual validity of the sentence of deposition was accepted by fifty-six bishops on the occasion of the Lambeth Conference.

Judging, therefore, that the see is spiritually vacant, and learning, by the evidence brought before them, that there are many members of the Church who are unable to accept the ministrations of Dr. Colenso, the committee deem it to be the duty of the metropolitan and other bishops of South Africa to proceed, upon the election of the clergy and laity in Natal, to consecrate one to discharge those spiritual functions of which these members of the Church are now in want.

In forwarding their report to his Grace the Lord Archbishop of Canterbury, as instructed by the resolution of the conference, the committee request his Grace to communicate the same to the adjourned meeting of the conference, to be holden at Lambeth on the 10th day of the present month.

G. A. NEW ZEALAND, Convener.

December 9, 1867.

THE IRISH CHURCH.

The friends and the foes of the Irish Church Establishment are actively engaged in marshalling their forces and preparing for a fierce encounter in the approaching session. A Defence Association is being organised upon an extensive scale, and the recent declaration of hostility to the present Church settlement has called forth a counter declaration. At the head are the names of the Marquis of Ormonde, the Earls of Carrick, Erne, Bandon, and Roden, Lords Castlemaine, Farnham, Oranmore, Digby, Massey, Clarina, Kiltmaine, Crofton, and George Hill. There are also five honourables, nine baronets, twelve members of Parliament, twenty-five lieutenants and deputy-lieutenants, thirty magistrates, forty Queen's counsel, eighteen doctors, and a numerous force of professional and other gentlemen, respectable merchants, and traders.

The current number of *Fraser and the Contemporary Review* have each an article on the Irish Church question. The writer of the former sees that total disendowment is at any rate the policy which will carry most support, as the Dissenters, who must have a strong voice in the matter, will sanction nothing less. He also refers to the Conference recently held at the Cannon-street Hotel. The article in the *Contemporary* is by no less a person than the Rev. F. D. Maurice, who, we are glad to find, gives up the Protestant Establishment. We do not so clearly discover what are his views with respect to the disposal of her revenues, but as

far as we can see, he would admit secularisation as the plan open to the least objection.

The personality of the late Dr. Lonsdale, Bishop of Lichfield, has been sworn under 90,000*l*.

A Maharatee Brahmin is now labouring as a catechist of the Church mission at Cawnpore. Among the persons baptized are numbered two ladies of the Delhi royal family.

It is stated that the Rev. Dr. Moffatt, the well-known African missionary, and the father-in-law of Dr. Livingstone, will shortly pay a visit to this country.

We (*Musical Standard*) understand that Sir Roundell Palmer is preparing a hymn book for Congregational use, the accompanying tunes being in process of arrangement by Mr. John Hullah.

"Conversion in High Life" is the title of an article in the *Kilkenny Journal*, in which it is stated that within the past few weeks the Countess of Portarlington, Lord Louth, and Lord Granard have embraced the Catholic faith. "The Irish aristocracy," says the writer, "are beginning to follow the lead of their brethren in England."

BROTHER IGNATIUS.—We have good authority for stating that the connection which has subsisted for some time between the Rev. J. L. Lyne and the incumbent of St. Bartholomew's, Moor-lane, has somewhat abruptly terminated.—*The Church News*.

SUNDAY TRAFFIC IN SCOTLAND.—The Scottish Sabbath Alliance have just held a conference in Edinburgh on the subject of Post Office work and the employment of cabs on Sunday. In reference to the Post Office Parliament is to be petitioned. Other measures were resolved upon in regard to cab traffic.

THE LATE ELECTION FOR SOUTH LEICESTERSHIRE.—The local *Chronicle* states, what would be almost taken for granted, that at the recent election the bulk of the clergy of the Establishment voted against the Liberal candidate. Amongst the exceptions was the Rev. D. J. Vaughan, vicar of St. Martin's, Leicester, who declined to vote at all.

BUNHILL-FIELDS BURIAL-GROUND.—On New Year's day Bunhill fields Burial-ground came into the possession of the City Corporation by the Act of last session. The Corporation will at once set about planting the ground, laying out walks, &c., and preserving the tombstones. The ground will then be thrown open to the public, under proper regulations.

THE NEW BISHOP OF LICHFIELD.—We hear that the Bishop (elect) of Lichfield contemplates a six months' visit to his late diocese of New Zealand, and that he hopes to obtain the consent of the Ecclesiastical Commissioners to the sale of Eccleshall Castle, and ultimately to reside in Lichfield. His lordship also has hopes, we are informed, of founding a new Theological College adjoining his episcopal residence.

THE FREE SUNDAYS AT THE CRYSTAL PALACE.—The ballot on the amendment moved by Mr. Lidiard at the recent general meeting of the Crystal Palace Company, viz., "That no free admissions be granted to admit non-shareholders to the Palace and grounds on Sundays," was taken at the Palace on Tuesday. The result was as follows:—In favour of the amendment, 289 voters, 20,087 votes; against the amendment, 255 voters, 4,858 votes; majority for the amendment, 84 voters, 15,234 votes.

THE SCOTCH FREE PRESBYTERY ON EDUCATION.—In the Free Presbytery of Edinburgh, on Wednesday, Dr. Begg stated, generally, to what conclusions the Committee on National Education had come. The committee were agreed that there should be such a general system of education as would meet the wants of the entire kingdom, and secure that no child should grow up without education; secondly, that the education should be a thoroughly Scriptural one, conducted according to the old wont in Scotland; and, thirdly, that the best basis of such a system was to be found in the old national system of Scotch schools, altered and expanded to meet the altered circumstances of the country.

THE LAMBETH ENCYCLICAL.—The *Church News* has just learned from its Moscow correspondent that the Lambeth Encyclical has been received with profound respect and unfeigned admiration by several prelates of the Russian Church. It adds:—"The Reunion school at Moscow, well represented both at the University and Theological Seminary, is full of hope as regards the preparation of a common basis for peace negotiations." The same paper says, "An offer has been made by a distinguished Anglican reunionist to convey to the Eastern patriarchs the Lambeth Encyclical and the archbishop's letter. It is proposed to send them by a special envoy, with appointed retinue." The subject, it is stated, is under consideration by the Anglican authorities.

AGREED SUSPENSION OF CHURCH-RATES AT TAWORTH.—A vestry was called on Friday, the 27th December, to make a rate for raising the amount of 80*l*., which appeared to be required on the churchwardens' estimate. A resolution was moved to this effect, but an amendment negating it was moved by Mr. Baraclough, who thought the rich people who attended the church might afford to contribute the required amount. The vicar, who seemed unable to resist the force of such reasoning, said he should like to see some arrangement come to, to meet the views of the vestry and those of the parish, and he would put it to them as a suggestion whether they could see their way clear for the granting of a rate for supporting the fabric of the church and the churchyard. Mr. Baraclough's amendment was adopted, and ultimately a resolution was carried unanimously, requesting the vicar and churchwardens to adopt a

weekly offertory for the purpose of raising funds to meet the current expenses of the church.

PROPOSED PAN-PRESBYTERIAN CONFERENCE.—Dr. McCosh writes to the *Weekly Review* on the importance of arranging a Pan-Presbyterian Conference, which he suggests should be held in Edinburgh, the city of Knox and of Chalmers. "I verily believe," he observes, "that it would be the most imposing council that has met for ages; and it would exhibit a unity in doctrine and worship, in spirit and in action, such as could be displayed by no other branch of Christ's Church in the world." Referring to the Presbyterian churches of America, the Doctor says:—"I saw abundant evidence that the Presbyterian churches have a more commanding position in the United States than they have in this country. I am aware that both the Methodists and Baptists have a greater number of adherents; but the Presbyterians (always with the Congregationalists of New England, who are half Presbyterians) have a much larger share of the intelligence and social and political influence of the country. Looking at our own country, how very few peers (I know only three)—how very few members of the House of Commons (I suppose a little above a dozen)—how few of the literary men of London, belong to the Presbyterian communion. In America I found Presbyterians occupying high positions in all departments. It is well known that their illustrious President, Abraham Lincoln, attended the Presbyterian church; his Attorney-General (one of the most interesting men I ever met) was an elder of that church; and when I was in Washington, the President of the Senate, who is Vice-President of the United States, belonged to the same communion. I give these merely as examples of what you will find all over the Union. It is not difficult to find the cause of the difference between the two countries in this respect."

"NONCONFORMITY CONFUTED."—The following letter has been addressed to Archdeacon Allen, of Preses, by J. E. Yeadon, pastor of the Baptist church, Whitchurch, Salop:—

Whitchurch, Salop, November 19th, 1867.

To Archdeacon Allen, Preses.
Sir,—A little more than a year ago I publicly addressed a letter to you in vindication of Nonconformity. You have not thought fit to reply to anything which I then advanced. A few weeks ago some clergyman in your archdeaconry published a reply, addressing the letter to me, and entitling it, "Nonconformity Confuted." As you may perhaps know the gentleman who is the author of this pamphlet, will you pardon me, if I so far trespass upon your time as to assure you that I cannot answer it.

In my letter to you I appended my name; in the letter addressed to me the name of the author is suppressed. I have always made it a rule, ever since I entered the Christian ministry, to take no notice of any anonymous communication. I hold that all anonymous attacks are from the pen of cowards. It is a dastardly spirit which seeks to fight with a mask on. This is one reason why I cannot notice the pamphlet.

But I have another and a much graver reason. Even had the clergyman favoured the public with his name, I should refuse to reply to him. I should refuse, because I cannot reply to him without the loss of all self-respect. Leaving untouched the fact that the writer of this pamphlet is as ignorant and as uninformed about the very first principles of Dissent, and the constitution of Nonconformist Churches, as a child; I find that what he has published is so poor and weak; so full of scurrility and assumption, and withal its spirit so absolutely bad and bitter, that I think every intelligent Churchman who reads it must be ashamed of it. It can do Nonconformity no harm, it can only injure the cause it aims to support. Regarding it in this light, I would not reply to it on any account.

If at any time you or any of your friends should see fit to attempt to confute Nonconformity by reason, by facts, and by the words of God, then (if it should please the Almighty to spare my life) I shall only be glad to serve what I think to be God's cause by entering the lists against you; meanwhile if nothing better than "Nonconformity Confuted" can be written, I shall have no need of any further vindication of it.

I should have written this to you some weeks ago, had not great bodily weakness rendered all writing a burden to me. I hold myself at liberty to publish this letter.

I am, Sir, yours truly,

J. E. YEADON.

THE INFLUENCE OF SINGING AND DANCING SALOONS ON SUNDAY-SCHOOL WORK.—This question has been discussed at two meetings of the members of the Sunday-school teachers at Leeds. Twenty-three schools were represented by upwards of fifty superintendents and teachers. Mr. W. Hind Smith occupied the chair, and said that the results following the opening of singing-saloons were most deplorable and pernicious. Referring to a crusade against those places three years ago originated and carried on by the members of the Young Men's Christian Association, he stated some alarming facts setting forth that the majority of the young people who frequented these places of resort were either senior scholars or junior teachers in Sunday-schools, and pointed out that the main object of the proprietors of such resorts was not so much the amusement and entertainment of their company, as the sale of intoxicating liquors. Messrs. Foster, Brown, Clark, Linney, Watson, Harland, Sterland, Beckworth, and others took part in the discussion, which followed, in the course of which deplorable results which had followed from the opening of singing and dancing saloons and public gardens in Leeds, were given in confirmation of the statements made by the chairman. These were shown to extend not only to the young men, who, from love of the sensational, and in order to sustain the expensive habits into which they were led, had to flinch the coffers of their employers, but were woefully demoralising to young

women. The remedies suggested for these evil influences were many and various, amongst them being the establishment of gymnasiums in connection with the various schools, entertaining week-evening lectures, illustrated by diagrams and scientific experiments, penny readings, singing classes, extension of the Band of Hope system, and the encouragement of young men to join the different Christian and literary institutions in the town. One speaker advocated the expulsion from schools of those scholars who persisted in frequenting such places of amusement after repeated exhortations and warnings, while others felt that the most effectual remedy for the effect would be to root out the cause; and eventually it was resolved that a memorial—signed by the ministers and Sunday-school officials and teachers of all denominations—should be presented to the magistrates, praying them not to grant music and dancing licenses to public-houses and similar places of resort. A representative committee was appointed to carry out the object of the meeting.

THE ROMAN CATHOLIC CHURCH IN ENGLAND.—The official "Catholic Directory" for the year 1868, published *permissa superiorum*, has made its appearance. It gives, as usual, a statistical summary of the Church in England, Wales, and Scotland, and there is, considering our numbers in Great Britain, a considerable increase in the clergy, churches, chapels, convents, and monasteries, since last year. The total number of bishops is, of course, the same—namely, one archbishop and twelve bishops (besides three retired bishops) in England, and four bishops in Scotland. The number of priests in Great Britain amounts to 1,639, against 1,608 last year; the number of churches and chapels are 1,283, against 1,207 when the last Directory was published; the convents of women are now 227 in number, whereas last year they were 220; and, lastly, the monasteries number 67, against 63 last year. Total increase: 31 priests, 76 churches and chapels, 7 convents of women, and 4 monasteries of men. It ought, however, to be borne in mind that of the 76 churches or chapels which are more this year than last, about a dozen are private chapels of convents or of various individuals; also, of the four increase in the number of monasteries, three are merely houses in which two or three of the regular clergy dwell together for missionary work; the fourth is the new Dominican Priory at Haverstock-hill. In the convents, or religious houses of women, the increase has been very great during the last few years, but it has been altogether, or with very few exceptions, amongst the non-cloistered, or active orders, such as sisters of charity, sisters of mercy, and the like. The cloistered or contemplative orders hardly seem to increase at all, or very slightly, in this country; but for nuns to conduct schools for the upper and middle classes, as well as to superintend poor schools, houses of refuge, and the like, the demand is far greater than the supply. The following is a summary of Catholic statistics for England, Scotland, and Wales during the last three years:—

Year.	Priests.	Churches and Chapels.	Religious Communities of men.	Convents.
1866 ...	1,569	1,171	58	211
1867 ...	1,608	1,207	63	220
1868 ...	1,631	1,283	63	227

The number of colleges and large preparatory schools are twenty-one. Of these, three—Ushaw, near Durham, Oscott, near Birmingham, and Old Hall, near Ware—are specially under the bishops; Stoneyhurst, in Lancashire, Mount St. Mary's, near Chesterfield, and Beaumont Lodge, near Windsor, are the property of the Jesuits. Ampleforth, in Yorkshire, and Downside, near Bath, are under the Benedictines. The Oratory at Edgbaston (Dr. Newman's school) belongs to the Oratorians. Ratcliffe College, near Leicester, belongs to the Fathers of Charity. St. Charles, Bayswater, is directed by the oblates of St. Charles, and Sicklinghall, near Wetherby, is under the oblates of Mary. Of the two hundred and twenty-seven convents, upwards of two hundred are for the education of girls, either rich, poor, or middle class.—*Weekly Register*.

MR. MARMADUKE MILLER AT BURSLEM.—On Monday week a lecture was delivered at Burslem, by the Rev. Marmaduke Miller, on the Liberation Society, the subject being "Religious and Political Objections to the Union of Church and State." Mr. Macintyre presided, and prefaced the lecturer's remarks by a few words expressing his own hearty adhesion to the principle of voluntarism in religion. Mr. Miller in the course of his lecture said the question of the separation of Church and State must shortly come before the House of Commons for discussion; the question of Free Trade and Parliamentary Reform being practically settled, the two political parties were likely to be divided upon ecclesiastical questions. It was admitted on all hands that the great question of the Irish Church must be brought forward. Therefore if the Liberation Society, were to be dissolved to-morrow, the great question of Church and State would occupy attention and call for practical statesmanship. It was desirable, then, that the public should thoroughly study and investigate the question. Mr. Miller was no more ashamed of being called a political Dissenter, than he was of being called a Methodist; he thanked God he was both. The lecturer stated at some length, and with great clearness, the reasons for which he held that the connection of the Church with the civil power should be dissolved, showing that the Church had to deal with men's motives, with their hearts, while the control of the State could only be fitly exercised over men's outward actions. Mr. Miller gave an

interesting historical sketch of the persecution of Nonconformists during the past three centuries, and said that Dissenters must not be satisfied with "tolerance." Tolerance meant sufferance, permission. Some people seemed to think that Dissenters should go down on their knees to render humble thanks for allowing them to worship God in their own way. They should do nothing of the sort; they should as soon think of thanking a thief for restoring a portion of their stolen property. We did not want tolerance; we wanted equality; and that was what we should get by-and-by. In 1713 a bill was passed which declared that no person should be allowed to keep a public or private school unless he belonged to the Established Church. By agitation the Dissenters managed to get a clause inserted that they might have school-mistresses. In 1828 Dissenters were not allowed to take public offices; it was not lawful for a pedlar to hawk goods unless he took sacrament at the Established Church. It was not till 1836 that Dissenters had had the right to be married at their own place of worship. It was not till 1866 that a Dissenter was allowed to take his seat on the municipal bench without taking the oath that he would not do anything to weaken the influence of the Established Church. In concluding, he said he thought, as men contending for religious equality, they had abundant reason for encouragement. Many hateful statutes had been repealed; but hard battles had to be fought. Our forefathers had far harder battles to fight than we had: they had hard blows to encounter, the pillory, the rack, the dungeon, the stake. We might be called revolutionists and democrats, but if our spirits were cast in the stalwart mould of those through whose struggles the precious legacy of liberty had been handed down to us, we should hand that legacy down to our children's children increased in value. Mr. Woodall, in seconding the vote of thanks to Mr. Miller, said he believed that if the Church were to be wholly disestablished, its members would not be long in acknowledging the beneficial results.

Religious and Denominational News.

The directors of the Church Missionary Society appeal for additional contributions. In order to maintain their work. They say—"A great increase in the cost of living in India involves a large outlay for the maintenance of the society's position in that important dependency. In other parts of the mission field, and more especially in China, the onward progress of the Gospel is retarded by the paucity of labourers. The income of the current year, though probably not less than an average, will, unless strenuous efforts be made, be upwards of 10,000% below the expenditure. Strong ground for their appeal is found in the fact that nearly one-third of the names on the society's roll of ordained missionaries are those of native ministers."

THE REV. HENRY BAKER has resigned the pastorate of the Lewisham Congregational Church, on account of continued illness.

THE DEAN OF WINCHESTER (Dr. Garnier), who is in his ninety-second year, officiated at the cathedral at both services on Christmas Day.

THE SPECIAL SUNDAY EVENING SERVICES AT ST. PAUL'S.—These services are to be resumed on the first Sunday in the new year. The appointed preachers for January are:—Jan. 5, the Bishop of Tennessee; 12, Rev. James Moorhouse; 19, Dean of Exeter; 26, Rev. William M. Falloon.

MINISTERIAL CALLS ACCEPTED.—The Rev. Joseph Williams, of Mansfield, to the Collegiate Church, Leicester.—Mr. J. W. Clarke, of Airedale College, to the Congregational Church at Malton. He purposes commencing his labours there on the third Lord's day in January.

THE PASTOR'S COLLEGE, METROPOLITAN TABERNACLE.—From the report read at the recent annual meeting it appears that thirty-two students have settled over churches during the year, and about forty are supplying with a view to settlement, or are endeavouring to raise new interests. Everything about the College is in a very healthy state.

THE LOZELLS CHAPEL, BIRMINGHAM.—In correction of the paragraph in our last number, we are requested to state that the Rev. George Slater ceased to be assistant minister at the place of worship, not on account of his own ill-health, but because of the resignation of the pastorate by the Rev. J. T. Feaston, who has been advised by his physicians to seek the benefit of a warmer climate, and has gone to Algiers.

THE REV. J. A. SPURGEON, having resigned his ministry at Cornwall-road Chapel, Notting-hill to become co-pastor with his brother (Rev. C. H. Spurgeon), at the Tabernacle, was on Tuesday presented with a parting gift presented to him by the congregation. It consisted of a handsome and valuable gold watch (by Bennett, Cheapside), key, and seal. The watch bore a suitable inscription. The presentation took place at a social meeting, which was attended by a large number of friends. Mr. Spurgeon has been at Cornwall-road Chapel between four and five years.

BRENTFORD.—The foundation-stone of the new church of St. Paul, Old Brentford, was laid on Monday by the Princess Mary of Teck. Her Royal Highness arrived soon after half past twelve o'clock, and the service was proceeded with by the Bishop of Tennessee, who was supported by most of the clergy in the neighbourhood. Her Royal Highness was accompanied by Prince Teck, and the Right Hon. Spencer Walpole, M.P., was also present. A local committee had taken active and efficient steps for the

decoration of the spot, and there was a large attendance of the leading families. A number of ladies presented purses containing contributions towards the building, which her Royal Highness was pleased to receive from their hands, and she herself added a donation of 10% to the amount. In the afternoon a luncheon was served to the visitors in the Town-hall, at which Mr. Walpole presided. The name of the Bishop of Tennessee was coupled with the toast of the clergy.

MIDNIGHT SERVICES.—Several clergymen in the metropolis held midnight services on the last night of the year for the purpose of enabling their congregations to observe with solemnity the departure of the old and the coming in of the new year. At the Chapel Royal, Savoy, there was a full choral service, commencing at half-past ten o'clock with a sermon by the Rev. Joseph Wallis, M.A., incumbent of St. Andrew's Church, Stockwell. Directly the new year had come in the *Te Deum* was sung with great effect. The night was observed with great solemnity in all the Wesleyan chapels in the metropolis, without exception. It is entitled "watch night," from the circumstance that ever since the foundation of the society by John Wesley the members have assembled in their chapels and watched, in the midst of their devotions, the departure of the old year. Among the other religious denominations no recognised system of "watching" prevails, but in many of the Congregational and Baptist chapels special services were held.

ST. HELIER'S, JERSEY.—Recognition services were held in the Congregational Church, St. Helier's, Jersey, in connection with the settlement of the Rev. James Lemon, late of Linlithgow. A large number of friends of various denominations assembled on the occasion. The Rev. C. H. Bateman presided. M. le Pasteur Lanfert read the Scriptures, and the Rev. P. Binet, B.A., of St. John's, offered prayer. Mr. E. C. Williams, the senior deacon, stated the reasons which had led the church to invite Mr. Lemon, after which Mr. Lemon gave a brief statement of the principles of Congregational Independence. The recognition prayer was offered by the president. The Revs. R. Hardy (Wesleyan), J. Moyses (Bible Christian), W. Tubb (Primitive Methodist), and M. le Pasteur Borde, also took part in the service.

DEATH OF DR. HANNAH.—The *Manchester Guardian* reports the death of the Rev. Dr. Hannah, the well-known Wesleyan minister. Dr. Hannah was born at Lincoln on the 8d November, 1792, and at the time of his death he had consequently just entered on his 76th year. In 1834 he became theological tutor at the Wesleyan Training Institution at Oton. In 1842 he was removed to the college at Didsbury, where he remained as theological tutor till he became a supernumerary at the last Conference in June. In the year that he was removed to Didsbury he was elected president of the Conference (London); and he was again president in 1851, when the Conference met at Newcastle-upon-Tyne. He was secretary of that assembly in the years 1840, 1841, 1849, 1850, and 1854 to 1858. On two occasions he represented the Wesleyan Conference, once with the Rev. B. Rees, and the second time with Dr. J. F. Jobson, before the American General Conference. At the time of his death he was the oldest member of "the Legal Hundred." Dr. Hannah leaves a widow, to whom he was married more than fifty years ago, and a son, the Rev. Dr. J. Hannah, warden of Trinity College, Glenalmond, who was Bampton Lecturer a few years since. The rev. gentleman died on Sunday.

THORNTON HEATH.—The memorial-stone of St. John's Congregational Church, Thornton-heath, was laid on Wednesday, December 11. This church is for the Rev. Henry Lee and his congregation, who at present worship in a temporary building, which will be used as a day and Sunday school. After a short introductory service, conducted by the Revs. F. Stephens, S. Kennedy, and Halley Stewart, the Rev. H. Lee presented two silver trowels to two ladies of his congregation, Mrs. Davis, of Brooklands, and Mrs. A. Davis, of Thorntonville, with which they duly laid the stone. Several smaller stones were also laid by ladies of the congregation. The Rev. D. Wilson, Craven Chapel, then gave an address. The Rev. Alex. Hannay, of Croydon, offered prayer, and the ceremony was concluded. A goodly number of ladies and gentlemen then adjourned to the residence of E. Davis, Esq., where they sat down to a cold collation generously provided by him for the occasion. It should be added that the host and his brother, Mr. A. Davis, have undertaken to build the church at their own expense. The building designed by them will be in the Gothic style, with tower and spire. The front will be of Kentish rag, and the rest of white brick. It will seat upwards of 400 persons. In the evening tea was provided in the temporary church, and the Rev. H. Lee presided at the public meeting held immediately afterwards, and which was addressed by the Revs. S. Kennedy, of Croydon; Halley Stewart, of Hastings; and R. D. Wilson, of London. As no building fund is required, the offerings placed on the stone were appropriated to a pastoral sustentation fund. They amounted to nearly 43l.

NEWCASTLE-ON-TYNE.—BEWICK-STREET CHAPEL.—The annual tea-meeting of the church and congregation worshipping in Bewick-street Chapel was held on Thursday week in the schoolroom beneath that place of worship. There was a very large attendance—the largest of the kind known in connection with the cause. After tea, the Rev. W. Walters, pastor of the church, took the chair. H. Angus, Esq., the Mayor, who is one of the deacons at

Bewick-street, having offered prayer, the chairman said that, in the review of the past year, they had much to humble them, yet there was also great cause for gratitude and praise. Their congregations were as good as ever; fifty persons had been received into the church during the year; and others were seeking fellowship. The present number of church-members was 475; of that number only 198 were in fellowship when he accepted the pastorate seven years and a half ago; the remaining 277 it had been his privilege and happiness to admit; thus, during that time there had been, after all changes, upwards of an average of thirty-six per year clear gain. Their financial statement was most cheering and hopeful. They had freely contributed during the year for their own congregational purposes, and various religious and philanthropic objects, upwards of 1,000l. There never was a period in the history of the church when it was so actively engaged in Christian work. They had four Sunday-schools, and at two of them there was preaching on the Sunday evenings and during the week; they had two mothers' meetings in full operation, and a third would be established with the new year; they had one Tract Society; and a brother was labouring in connection with the church as a missionary. They had abundant cause to thank God and take courage. The meeting was subsequently addressed by the Mayor, and Messrs. W. G. Davies, H. Martin, T. Hastie, C. Rosevear, Jonathan Angus, and E. Culley.

LONDON MISSIONARY SOCIETY.—On Monday, Dec. 30th, a very interesting meeting was held in the board-room at the Mission House, of the directors, and pastors of London churches, called together by circular for prayer and thanksgiving. It was felt that while still needing continuous help from above, and continued efforts on the part of all its friends, the society has been so favoured during the year, that it became those who met for special prayer in February last, to meet again and recognise with thankfulness the good hand of God upon them. Charles Reed, Esq., presided. Mr. Robinson briefly referred to various circumstances that indicated an answer to prayer. Prayers were offered by the Revs. A. Macmillan and B. Seddon, then the Rev. Henry Allon delivered a short stimulatory address, after which prayers were presented by the Revs. H. B. Reynolds, B.A., T. Durant Philip, B.A., W. Ellis, J. Wardlaw, M.A., and Dr. Mullens. All present must have retired cherishing hopeful anticipations with regard to the society during the coming year. A similar meeting of young men was held on the same evening at Woodford, called together by the Rev. T. Egg. The chair was occupied by Jas. Spicer, Esq. Two resolutions were moved and seconded by the young men, appointing a committee, and electing Mr. Evan Spicer as secretary. Twenty-four names were at once given in as members, with every prospect of an increase. The speakers all expressed a strong conviction that young men generally would cordially respond to the appeal of the society, and that great good would be gained by themselves, as well as help afforded to the society. The Rev. W. Robinson, the Home Secretary of the London Missionary Society, writes:—"I hope my brethren will pardon me, if I venture to say, I think they will now find the young men of their congregations quite ready for organisation, if they will kindly and promptly call them together. May I also state that we invite young men generally, who cannot get to other meetings, to attend a 'Monthly Prayer Meeting' at the Mission House, on the first Friday in each month, at 8 o'clock p.m.?"

Correspondence.

CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me, through your paper, to correct an error into which I unintentionally fell at the late autumnal meeting of the Congregational Union in Manchester? When the Rev. Brewin Grant made inquiry as to an alteration in the beginning of the alphabetical list of ministers in the *Year-book*, and asked who made it, and by what authority, I replied that it had been made by order of the committee, under an instruction of the assembly at Sheffield, and that it had been reported to the annual meeting in May last and approved. On looking at the annual report of that meeting, as given in the *Year-book* for 1868, much to my surprise I find there is no allusion to the alteration, and I conclude that it was from forgetfulness omitted. While regretting this omission, I very deeply deplore the mistake I made in stating my conviction that the change had been noticed in the report. The statement, though erroneous, as I now fear, was made in perfect good faith and with the concurrent opinion of my colleague, Mr. Ashton, who was equally of opinion with me that the alteration had been reported. On finding now my mistake, I lose no time in offering to Mr. Grant and all the members of the Union an expression of my sincere regret for its occurrence. The effect of alteration in the heading of the alphabetical list will be reported to the next annual meeting, when opportunity will be afforded of ascertaining how far it meets the views and wishes of our brethren.

I remain, yours faithfully,

GEORGE SMITH.

Poplar, January 1, 1868.

ENGLISH DISTRESS FOR WANT OF PROFITABLE EMPLOYMENT, AND THE WASTING RESOURCES OF JAMAICA.

To the Editor of the Nonconformist.

SIR,—Will you help to start a philanthropic movement by inserting the subjoined paper, and allowing your readers to forward inquiries and suggestions thereon to me at your office?

Many persons would like to do something for Jamaica—something which would effectually raise and educate the negro population, and at the same time compensate for the "atrocities of martial law," and prevent the recurrence of riot and "insurrection." Many, too, are anxious to find suitable, profitable, and permanent occupation, together with a comfortable home, for industrious Christian artisans and skilled labourers who are out of work. Both these classes are at a loss to ascertain the means of accomplishing their wishes without incurring considerable expenditure or risk.

There are in Jamaica large tracts of fertile and well-watered land capable of producing an abundant supply of food, besides increased exports of sugar, coffee, ginger, &c., and yet the population is in great measure dependent on America for corn, flour, and meat. The fish now imported from Newfoundland might easily be supplied from Jamaica's own waters. The vast resources of the country are wasted from want of skill, energy, and capital. The late Lord Seaford once said, "The Almighty has done everything for us in Jamaica, but we do little or nothing for ourselves." Men who will work for God's sake and count it an honour to leave their mark on the spot where they have lived, and loved, and laboured, may do well for themselves and well for their adopted country. Land may be purchased or rented cheaply, building materials be found or easily made on the spot, the comforts of a home soon be secured, and help rendered to necessitous friends in England. The climate of the mountains is delightful and healthy. The postal arrangements will soon in all probability bring the island within sixteen days' steam of England, and like those nearly completed by the New York and West India Company, give an impetus to Jamaica trade.

By sending out a pioneer to make the requisite arrangements in time, and agreeing with shipowners to take out several families in company, the chief inconveniences of emigration might be avoided.

There are plenty of unoccupied houses in the country districts which might serve as temporary abodes until the families could be established permanently in homes, of which in course of time they might become the freehold possessors.

If the plan sketched below meet with approval and support, a gentleman well acquainted with Jamaica, and now in London, will esteem it both a privilege and a duty to spend time, prayer, and effort in bringing it to a prompt and successful issue.

Yours faithfully,

C. S. and J. S.

London, Dec. 31, 1867.

CHRISTIAN SETTLEMENT AND INDUSTRIAL SCHOOLS IN JAMAICA. PLAN.

1. Each settlement to consist of—A simple-minded, unsectarian Christian teacher, qualified to conduct an industrial school; a medical practitioner; a shopkeeper; a miller, with corn, cane, and arrowroot mill; a sugar-boiler; a paper-maker, with apparatus for converting the various fibre into half-stuff; a rope and twine maker, with spinning machinery; a cocoa-ut fibre worker and mat maker; a practical engineer; a carpenter, with lathe and circular saw; a gardener who understands thorough drainage and the management of fruit-trees, particularly the vine and mulberry; a tailor; a shoemaker; a butcher; a baker; of whom those marked * should be Englishmen of good character and Christian profession, with families, and either some capital or friends willing to give security for the repayment of loans.

2. Loans to be made to approved members of the settlement at five per cent. interest to the extent which may be necessary for providing implements and outfit, passage-money, subsistence for six months, and a home-stead.

3. One or more estates to be taken on lease for three years, with the option of purchase at the end of that time, and so divided as to suit the requirements of the settlers; the allotment being made before embarkation, subject, however, to revision at a settlers' council soon after arrival.

4. Each settler to bear his proportion of the rent, and have a freehold title to his land on payment of his proportion of the purchase money, so that the advantage of all improvements will be secured to the person making them.

The first settlement to be at Manchioneal, and formed as soon as arrangements can be made.

THE MIDLAND RAILWAY COMPANY.—A numerously-attended meeting of the Leeds shareholders in the Midland Railway Company was held on Tuesday, Mr. Edward Baines, M.P., in the chair. Resolutions were passed asking the directors to revise their engagements for lines and works, and relinquish or postpone as many as possible; also recommending the appointment, at the meeting to be held on the 15th of January, of a committee of consultation on the position of the railway. Mr. Baines, Mr. Garnett, and Mr. Jewett were appointed to confer with the directors.

The first of a series of public meetings in connection with the National Reform Union will be held next Thursday evening in St. James's Hall. Mr. Edward Miall will preside, and Mr. Mason Jones will deliver an address on the Irish Church.

Foreign and Colonial.

FRANCE.

In his reception at the Tuileries on the last day of the year, Count von der Goltz, the newly-accredited representative of the North German Confederation, spoke as follows:—"Called upon by the Federal Constitution to represent the Confederation in its international relations, the King of Prussia eagerly desires to maintain and develop more and more the relations of good feeling and confidence between France and the Confederate States. This desire is at the same time conformable to the sentiments of sincere friendship which the King entertains towards your Majesty's person; and the orders of the King prescribe to me to fulfil my functions in that spirit."

The Emperor replied:—"In notifying to me the new functions with which you are invested as the representative of the Confederation of the North, you renew the assurances of the friendship of the King of Prussia. I thank you for it. On my part I embrace the opportunity with pleasure to confirm the good understanding existing between the two Governments. I beg of you to be the interpreter of my sentiments to the King. Having been able to appreciate the high qualities which distinguish you, I do not doubt that you will continue, as heretofore, to exert all your efforts to maintain between the two countries that friendly understanding which is the pledge of their prosperity and a guarantee for the peace of Europe." Count von der Goltz was afterwards received by the Empress.

The debates in the Legislative Chambers on the Army Reorganisation Bill have been proceeding during the past week, and are not yet concluded. The chief contest has been on an amendment proposed by M. Louvet, that the time of service should be reduced to eight years, five of which to be in the regular service. It was strongly opposed by M. Rouher, who said, that if adopted it would deprive the naval reserve of 24,000 men and the army of 60,000 men, in consequence of the clause permitting the marriage of men during the last two years of their belonging to the reserve. If the restrictions of the amendment were adopted, the effective strength of the army would not exceed that of the present moment—namely, 639,000 men, but France wanted 800,000 men. The experience of the Crimean and of the Italian wars had sufficiently proved that the present effective strength of the army was not sufficient. A comparison, said M. Rouher, of the respective strength of the armies of Italy, of Austria, of Russia, and of the North German Confederation with that of France would demonstrate the imperious necessity of reorganising the military resources of France. Entering into the details of the amendment, he said that one year's more service in the reserve would be less onerous to the population than an additional contingent of 10,000 men, which would be the consequence of the adoption of the amendment. M. Buffet supported the amendment. He said that France was not willing to be implicated in a war contrary to her inclinations. On being put to the vote M. Louvet's amendment was rejected by 177 votes against 81—a rather large majority. The articles were then discussed separately. The question of allowing substitutes in the Garde Nationale Mobile has been sent back to the committee for reconsideration. M. Thiers subsequently criticised that portion of the bill which referred to this force. Marshal Niel replied. He said that permanent armies were costly. The National Guard are the armies of the future. Article 6 was adopted by 210 votes against 44.

As a specimen of the unscrupulous means adopted by the French Government to secure the support of the provincial population to its new Army Bill, the *Liberté* copies the following leading article from the official *Moniteur de la Meurthe*, which has also been copied into several of the Government journals in the departments:—

From the Rhine to the Volga, from the Mediterranean to the Baltic, innumerable legions have arisen on all sides. Supported by the Slavonian colossus, the peoples of Germany dream of the re-establishment of a new Western Empire. They have already in part realised this idea, and, listening with attentive ear to the utterances of France, they wait with a menacing air for us to give them a pretext to commence the struggle. Are we ready for such a conflict? Sons of '89, let us arise! Our father have fought to establish the freedom and independence of their country; let us arm to defend her greatness, and maintain her in that position among the nations from which she cannot descend, unless all mankind should relapse into barbarism! Let us arm to show Europe the mighty spirit which beat in the hearts of our forefathers, and is not extinct in our own hearts! Let us arm to protect the future of the generations which will come after us! Let us arm that we may be respected!

The Paris journals state that the utmost activity prevails at the present moment in the French dockyards, where there are no less than thirty-nine vessels in course of construction, including four armour-plated frigates, the same number of corvettes and of guard-ships, likewise armour-plated, and a formidable armour-plated floating battery. Besides the foregoing there are a screw-frigate, six screw-corvettes and a screw-transport, none of which are armour-plated. The actual sea-going force of the French navy now amounts to 343 steamships and 116 sailing vessels, which, with the thirty-nine in course of construction, gives a total of 504 ships of war.

The "jury of honour," appointed to inquire into the venality of the French press, assembled at the house of its president, M. Berryer. The plaintiff in the

case, Comte de Kéréguen, has collected an immense amount of moral testimony, but not many legal proofs as far as Prussia is concerned; his accusation now only affects the *Opinion Nationale*.

ITALY.

General Menabrea had not up to Wednesday succeeded in forming a Ministry. His negotiations with the Piedmontese party had failed, Count Ponza di San Martino having telegraphed from Turin that a fusion between the Piedmontese party and the Right is impossible. Signor Cordova is spoken of for the Ministry of Finance.

On New Year's day, Victor Emmanuel, who had just returned from Turin, received the presidents and deputations from the Senate and the Chamber of Deputies, the Ministers, the magistracy, the municipalities, officers of the army and the National Guard were present. In reply to the congratulations of the Deputies, the King expressed his confidence in the future, and said that he considered the position of Italy had improved within the last few months. His Majesty hoped the Chamber would act in such a manner as to render it possible to govern and effect all the reforms so long expected by the country. Addressing the Mayor of Florence, the King expressed much gratification at receiving the congratulations of a city, the inhabitants of which had so admirably conducted themselves during the late calamitous period, and regretted that their example had not been followed in some other Italian cities. The King thanked the National Guard for their exertions to preserve order.

ROME.

Advices from Rome of the 26th, state that on Christmas-day, after the Pontifical Mass, the Cardinals offered their compliments to the Pope on the occasion of the opening of the new Christian year. His Holiness, in an unpremeditated reply, compared the moral position of Jerusalem and Rome at the time of the advent of Christ. At that epoch Judea was profoundly divided and torn by opposing factions, while Rome presented the image of strength and power. At the present moment Rome still offers the example of the most perfect unity; that of the Church concentrating all the forces of the faithful of the earth; her enemies, on the contrary, are broken into factions, which must hasten their ruin; but they will no doubt attempt a final attack: therefore is it necessary to watch and pray, and be prepared for all. His Holiness had previously officiated at St. Peter's, surrounded by the customary imposing splendours of the Christmas solemnity. A letter from Rome, in the *Post*, says the Pope looked remarkably well on the occasion.

On Christmas-day the Pope blessed the velvet hat and sword of honour to be offered to the prince most worthy of them as defender of the Church. It is said that they have been sent to the Nuncio at Paris, to be presented to Napoleon.

Lord Clarendon had arrived, and the rumour had absurdly credited him with a mission from the English Government. Baron d'Arnim, the Prussian Minister, lately returned from Berlin, where he has been on leave, and immediately had an audience of an hour-and-a-half with the Holy Father. The ambassador assured the Holy Father that the Prussian Government concurred in the sentiments expressed, on the 5th of December by M. Rouher in the French Chamber. The King of Prussia is said to have sent to his Holiness an autograph letter, in which he declares without circumlocution that he will never lend himself to any international arrangement that should sanction the destruction, or even weakening, of the temporal power of the Holy See; and for the reason that its maintenance appears to him indispensable to the free exercise of the spiritual sovereignty of the head of the church, and to the religious liberty of Prussian Catholics.

According to the French papers, Count de Sartiges, the French ambassador, recently had a long conversation with Cardinal Antonelli, and explained to him that the good offices of France, in the opinion of the Emperor, would produce no efficacious result for the Holy See unless the latter should consent to immediately introduce into the Roman legislation and administration all the reforms already demanded by France in 1860.

"In that case only," the French ambassador is reported to have said, "some hope may be entertained of an arrangement with the foreign powers and with public opinion in Europe in the interest of a general and solemn guarantee of the temporal power." According to our correspondent, Cardinal Antonelli replied that he could not speak to the Holy Father about reforms on so vast a scale before the re-establishment of the frontiers of the Pontifical State in their full integrity.

"A letter from Rome," says the *Union*, "states that King Francis II. had received at the Farnese Palace a deputation of Neapolitans and Sicilians, who presented an address, to which the King replied in very dignified and significant language."

AUSTRIA.

The new Ministry is composed as follows:—Prince Auersperg is appointed President of the Council, Count Taffe Deputy-President, Herr von Plener Minister of Commerce, Herr von Hasner Minister of Education and Public Worship, Count Potocki Minister of Agriculture, Dr. Giskra Minister of the Interior, Dr. Herbst Minister of Justice, Herr von Brestl Minister of Finance, and Dr. Berger Minister without a portfolio.

A Vienna telegram states that the new Austrian Ministry is to inaugurate its accession to office by the publication of a programme formally specific. The bases are as follows:—A declaration absolutely repudiating all idea of a State bankruptcy; re-establish-

ment of the credit of the State; and the reduction of the army to the lowest possible point. The war budget is not to exceed 65,000,000*fr.* Promotion in the army is to continue notwithstanding in a regular manner, the reduction in the cadres only taking place by death.

Herr Deak is ill. He has been visited by the Parliamentary members of his party in a body. The Hungarian Diet has adjourned *sine die*.

SPAIN.

The Cortes was opened on Friday by the Queen in person. In the Speech from the Throne her Majesty said that the Spanish Government had offered to France both moral and material co-operation in case it should be necessary to defend the lawful rights of the Pope. The Government had received an invitation to take part in the European Conference to be held for the purposes of guaranteeing the Papal Temporal Power in a firm and legal manner, and without doubt Spain would accept the proposition of France. The financial question had been arranged.

AMERICA.

The House of Representatives has passed an amendment to the Reconstruction Act introduced by Mr. Stevens, providing that only a majority of those voting, instead of a majority of registered voters, be necessary to ratify or reject the new State Constitutions in the South.

By a strict party vote of 111 to 32 the House has passed a resolution declaring that Congress will adhere to the Reconstruction Act, and censuring President Johnson for recommending its repeal.

The New Hampshire Republican Convention has endorsed General Grant's candidature for the Presidency. The National Republican Convention to nominate candidates for that party for President and Vice-President has been called to meet at Chicago, on May 20, 1868. The selection of Chicago is regarded as a triumph for the friends of General Grant.

President Johnson has sent a message to the Senate communicating General Hancock's order announcing that the law in his district will be enforced, but that the Habeas Corpus Act and the right of trial by jury will not be crushed, the civil courts will be upheld, and the rights of the people respected. The message of the President compliments General Hancock for his magnanimous forbearance, and recommends Congress publicly to recognise his patriotic order. It was received with derisive laughter.

Governor Humphreys, of Mississippi, has issued a proclamation announcing the general apprehension that the negroes in portions of Mississippi were forming conspiracies to seize forcibly upon lands unless they were distributed among them by Congress by January 1. The Governor warns the negroes that no such distribution is possible, and that any conspiracy upon their parts to seize lands will be discovered and frustrated. He urges upon the negroes to work and obey the laws, and calls upon the whites to accord the negroes all their rights. General Ord has endorsed the proclamation. He has instructed General Gillem promptly to arrest any white men instigating the negroes to violence, and to aid the civil authorities to protect property and maintain order. A fight has occurred between the whites and negroes at Alberton, Georgia, in which the Sheriff was killed. Great destitution prevails in Louisiana. It is reported that thousands are in danger of starvation. St. Thomas was to be formally transferred to the United States on the 1st of January. It is reported that the United States have reopened negotiations for the purchase of Samana Bay.

Large meetings to consider the rights of naturalised citizens travelling abroad have been held at Columbus, Ohio, and St. Louis, Missouri. The Foreign Affairs Committee of Congress is at present devoting itself to this subject, but finds difficulty in agreeing upon the form in which it shall be laid before Congress. That which meets with most favour, and will probably be adopted, is a series of resolutions, running as follows:—

1. That our Government does not recognise the doctrine of natural allegiance by which European nations claim that their citizens cannot absolve themselves from their first allegiance.
2. That naturalisation of foreign-born persons in pursuance of our laws confers upon them all the rights and privileges of native-born citizens, except, as provided in the Constitution, in the case of President and Vice-President.
3. That it is the duty of the United States to protect all her citizens, whether native-born or naturalised.

FOREIGN MISCELLANY.

Leprosy has made its appearance among the Chinese at some of the Australian gold-diggings.

The Paris correspondent of the *Times* remarks that commercial stagnation has not, since the establishment of the Empire, been so great as at this moment, nor the want of confidence more general.

An Albany newspaper states that the coloured people of that city have recently formed a society, one of the prominent objects of which is the delivery of literary, historical, and scientific lectures, by competent gentlemen during the winter.

It is stated that the Italian Government has undertaken to finish the Mont Cenis Tunnel and open it to the public by 1871, and, according to the *Opinione*, the French Government has promised to advance its share of the expenses, in three annual payments, the first of which will fall due in July, 1868.

TERRIBLE RAILWAY ACCIDENT IN AMERICA.—Nearly fifty persons are said to have been killed by a railway accident in America. It occurred to the New York express train from Cleveland when near Angola. Either from a defect in a rail or frost, two carriages rolled over an embankment. The rear car was set on fire, and out of fifty passengers only two escaped; the rest were burned to death.

PETER'S PENCE.—Since the beginning of the late Garibaldian troubles France has sent 3,000,000 francs and Ireland 40,000*l.* to the Pope. The Pope has received a sum of 55,100 francs, forwarded by *l'Unita Cattolica* from Italy, on the Festival of Christmas. The gift is accepted as attesting that the Peninsula is devoted to the Papacy, and in this sense the donors have been blessed by the Holy Father.

THE CRETAN INSURRECTION is not yet ended. Encounters between the Turks and the Cretans continue, in which the latter claim the advantage. The voyages of the steamer Union, from Syra to Candia, with provisions, continue. The Greek steamer Crete is proceeding to that island with munitions of war and provisions. Russian vessels are transporting the Cretan refugees.

THERE HAS BEEN A MINISTERIAL CRISIS IN BELGIUM. M. Frere-Orban has undertaken to form a more Liberal Ministry than the last. His programme comprises the application to primary teaching and the temporalities of public worship, of the principles of secularisation which that Minister has endeavoured to realise since 1847, in combating at once the clerical party and the most timid fraction of Liberalism.

STATE OF JAMAICA.—Two packets have reached England from the West Indies since the arrival of the telegram from New York, stating that fresh disturbances were apprehended in Jamaica, without bringing any corroborative information on the subject. It is presumable, therefore, that the said telegram was, as we conjectured at the time, a hoax, and that "the wish was father to the thought," there being a considerable number of people who are provoked at the continued good behaviour of ex-Governor Eyre's late subjects.—*Pall Mall Gazette*.

THE NEW YORK STATE ASYLUM FOR INEBRIATES is declared to be remarkably successful both as to the willingness of inebriates generally to enter it, and its curative effects. It is a handsome Gothic building near Binghamton, with chapel, library, gymnasium, billiard-rooms, and conservatories. There are 500 acres of ground belonging to it. The building and grounds have cost 500,000 dollars. The cornerstone was laid in 1858, in the presence of Edward Everett and other distinguished gentlemen. Dr. Day, its superintendent, an eminent physician, has found no need of severe restraints for his patients.

THE EMPRESS EUGENIE AND THE CONVICT.—The Empress was inspecting the hospital of Versailles a few days ago, when all of a sudden, in the middle of one of the corridors, an old man, of tall stature and prepossessing features, approached her Majesty and fell upon his knees. "You are the patroness of helpless children, the providence of maternal societies, the foundress of the Orphans' Home of the Prince Imperial. I recognise the Empress. Oh! your Majesty, obtain for me my pardon—I have passed through forty years of good and loyal services." And the old man burst into tears. The Empress, turning to the superior, asked in a low tone, "Who is he?" "A guilty man, who, for a moment of signal folly, has been condemned to three years' imprisonment, and who has already undergone a third of his punishment, at eighty-one years of age!" "Pardon! pardon!" again he cried, still kneeling. "I promise you," said the Empress, who was agitated, "I promise you that I shall remember this cry for forgiveness."

AN AMBITIOUS JOURNALIST.—Mr. Horace Greeley has recently contributed to a weekly journal an account of the foundation of the *New York Tribune* in 1841. His entire capital was 2,000 dollars, of which half was in printing material. His chief assistant was Mr. H. J. Raymond, now editor of the *New York Times*, to whom he gave eight dollars a week. Of him Mr. Greeley says:—"Ablar and stronger men I may have met, a cleverer, readier, more generally efficient journalist I never saw." In 1866 the receipts of the paper were over 900,000 dollars. The article closes with the following sentiment:—"Fame is a vapour, popularity an accident, riches take wings, the only earthly certainty is oblivion—no man can foresee what a day may bring forth; and those who may cheer to-day will often curse to-morrow; and yet I cherish the hope that the journal I projected and established will live and flourish long after I shall have mouldered into forgotten dust, being guided by a larger wisdom, a more unerring sagacity to discern the right, though not by a more unflinching readiness to embrace and defend it at whatever personal cost; and that the stone which covers my ashes may bear to future eyes the still intelligible inscription, 'Founder of the *New York Tribune*.'"

THE DUKE OF EDINBURGH IN AUSTRALIA.—Prince Alfred arrived at Glenelg, South Australia, on the night of the 18th of October. Immediately the event was known throughout the colony the hills were lit with immense bonfires. On landing he was received by the Governor, the Ministry, and members of both Houses of the Legislature. Some 300 persons were present. The mayor and corporation of Glenelg presented an address to the Prince, who was attired in plain clothes. The procession then formed, and accompanied by a corps of volunteers his Royal Highness proceeded to town; on arrival at the first triumphal arch, King William-street, he was met by the mayor and corporation of Adelaide, who also presented an address in a silver casket; here the procession was joined by a number of friendly societies and the volunteer infantry. A battery of artillery fired the usual salute. On arrival at the post-office, the procession halted while 25,000 Sunday-school scholars sang the National Anthem, the effect being very fine; from this the procession proceeded to Government House. The reception of Prince Alfred by the vast crowds collected was most enthusiastic, and he appeared evidently pleased by the heartiness of the welcome. On the 23rd of November his Royal Highness was at Melbourne, where his reception was most enthusiastic. There were grand *fêtes* to celebrate his

visit. So entirely was public feeling absorbed by the event that the dissolution of Parliament had been suspended until after the departure of his Royal Highness. Not the least remarkable feature of these celebrations was a magnificent free banquet to 20,000 of the humbler classes.

THE EASTERN QUESTION.—There is (says the *St. Petersburg Herald*) at the present moment a regular congress of Russian diplomatists at St. Petersburg. The Russian Ambassadors at Constantinople, Paris, and Vienna—General Ignatieff, Count von Budberg, Count Stackelberg, and Count von Berg—are assembled under the presidency of Prince Gortschakoff. Baron Brunnow, the Prussian Ambassador, has been excused from attending on account of his age and the inclemency of the season. The assembling of these eminent persons is generally attributed to the necessity which is felt of having a precise line of policy in the event of the complications which are expected to occur in the East. What seems to confirm this view, is that the extraordinary meeting corresponds with the official publication by the Russian Government of the documents which bear upon all the questions which are agitated in that quarter of Europe. It is stated that the Porte has decided to make no response to the last note of the four Powers. In connection with the Eastern question, the *Correspondence Zeitler* of Berlin says that the rumour of a treaty between Prussia and Russia is without foundation, and that the former Power has a perfect understanding with England on the subject.

WIDE-SPREAD DISTRESS IN THE UNITED STATES.—The *New York World* declares that there are at present 50,000 men out of employment in that city, that there is a complete stagnation in all the trades, and that there is general poverty and destitution among the labouring classes. Armies of the unemployed crowd the docks and wharves, fill the employment offices, and flock to the few situations that offer. Auction sales are resorted to by some leading firms to keep up their business; and it is estimated that in the same city there are 10,000 women seeking employment. Every branch of mechanical labour is overstocked, and mechanics were flocking from country districts to seek employment in the city which was not to be had. In New England the manufacturers declare that they can only continue their works at reduced wages. The Maine shipyards are nearly idle. Philadelphia, the leading manufacturing city, has 25,000 idle working people. From Baltimore, Boston, Chicago, Cincinnati, St. Louis, a similar report comes; and from the South the unfortunate condition of the blacks, is the constant theme of all our intelligence. In the agricultural regions of the North, there is not the same destitution that prevails in the cities, and there is more chance of procuring labour, so that the unemployed of the cities are urged to go to the country. The only trade reported as "brisk" is the oyster trade. In Maryland the best oystermen earn from ten to twenty-five dollars per day. To add to the general misfortune a sudden "cold snap" froze up all the rivers and most of the harbours before the cities and towns on them and in the interior had procured their winter's supply of coals. This raised the cost of fuel to very high rates. Further, the States had been visited by a desolating and wide-spread storm of snow and sleet, which for its severity at so early a period in the winter is almost without a parallel. It began on December 11, and continued with scarcely any intermission until the 15th, being remarkable for a snowstorm in the lowness of the temperature. It appears to have extended all over the country. While the coast was strewn with wrecks, all inland communication between the cities seems to have been cut off, except at irregular intervals, the railroads being blockaded, the rivers frozen, and the telegraph wires broken. On the 12th of December, and again on the 14th, the almost impassable condition of the streets in New York and Philadelphia interfered so much with locomotion that business was at a standstill. There was a lull on the 13th, but the storm was renewed next day with violence. Such severe weather at this season was unexpected, for the great storms of winter in America rarely come before the New Year sets in. Four persons were frozen to death in the streets of New York and Brooklyn, and one in Richmond.

FENIANISM.

THE LATE CLERKENWELL OUTRAGE.

Unfortunately another death, caused by the Clerkenwell explosion, has to be recorded. Humphrey Evans, an old man whose wife died last week in St. Bartholomew's Hospital, expired on Wednesday in the Free Hospital, Gray's Inn-lane.

The Queen has again sent Dr. Jenner to visit the sufferers by the Clerkenwell explosion who are lying in the Royal Free Hospital. The patients are generally progressing favourably. Mr. Gant, under whose care the patients have been since their admission to the hospital, states that the eyesight of the boy Arthur Abbott is entirely gone, and some of the wounds of the other patients are suppurating in consequence of the glass and dust that have been driven into them.

The inquest on the two persons who have died in the Royal Free Hospital from injuries received at the explosion in Clerkenwell was resumed on Friday, December 27. A great part of the evidence taken was the same as that which was given before Mr. Payne. There were, however, some noteworthy additions. First, all the witnesses who saw the fuse in the barrel of gunpowder fired said that the man who fired it was not among the prisoners who were in custody. Next, Police-constable Moriarty, who saw the fuse burning, was able to give evidence. He describes the fuse as blazing out with a blue flame

as far round as his wrist. He says he could not put it out because the flame seemed to come out of the barrel itself. He was backing from the barrel when the explosion took place and nearly killed him. Another witness, named Young, threw doubts upon part of Moriarty's evidence. He said that Moriarty was actually talking with the men who were concerned in firing the barrel, and that he ran away just before the explosion took place. Moriarty gave the most solemn denial to this statement, and Inspector Potter stated that Young had added it to his former statement. The inquest was again adjourned.

On Monday the five prisoners charged with the murder of those who were killed at Clerkenwell, William Desmond, Timothy Desmond, Jeremiah Allen, Nicholas English, and Ann Justice, were re-examined at Bow-street. Counsel appeared for all of them save Allen, and against him chiefly the weight of evidence bore. The facts elicited from the witnesses were not many of them new. The "other man" frequently spoken of in connection with the crime, was described by the police who had seen him with Allen and the woman, but he has not been captured. The milkman, Bird, again gave evidence, and said English was like the man who put fire to the fuse in the barrel, but he would not swear to him. Allen and Justice were then removed, and the remaining three prisoners, with O'Keefe and Mullany, were arraigned on the charge of treason-felony. After some witnesses were examined, in whose testimony nothing very important was elicited, a further remand of the prisoners was ordered.

On Thursday the Chancellor of the Exchequer received a deputation from Clerkenwell in reference to the late explosion. It was stated that the damage was estimated at £15,000, and the deputation wished to know if the Government would contribute to the fund now being raised to relieve the sufferers. The Chancellor of the Exchequer, whilst declaring that the sympathies of the Cabinet with the suffering in Clerkenwell were as fresh as ever, did not hold out much hope of Government help to the relief fund. He suggested that more publicity should be given to the appeal for funds, and declared his conviction that if that were done, the response from the public would be such as amply to meet all requirements. 6,000L. have thus far been subscribed by the public on behalf of the Clerkenwell sufferers. The Rev. R. Maguire, the chairman of the relief committee, states that the personal injuries and the damage done to moveable property, although the most distressing, are hardly the most costly effects of the explosion. One whole street certainly lies in ruins, and fourteen other streets, containing, he tells us, 200 houses, are more or less shattered. The cost of rebuilding and repairing these houses will amount, he says, to 12,000L. or 16,000L., and for this, as much as for the relief of the temporary distress, he appeals to the bounty of the public.

FURTHER OUTRAGES AND ARRESTS.

On Thursday night, December 26, there was an attack made upon the Martello Tower, Foaty, near the entrance of Cork harbour, the garrison of which consisted of two gunners, who had wives and children living with them. The following are the particulars of this incident:—

On Thursday evening, about five o'clock, one of the artillerymen was sitting with his family at tea, his comrade being in an adjoining room, when five men quietly entered, three of whom had their faces concealed with large muffers round them and their caps pulled down, while the other two were undisguised. It is supposed that a more numerous party remained outside. The usual means of communication with these forts is a ladder, which is let down during the day and drawn up at dusk. Whether the strange visitors obtained admission by this ladder, which the gunners may have neglected to raise, or climbed up on the shoulders of their confederates, as some conjecture, is not known. Their object was soon revealed. The leader of the gang, advancing to where the gunner was sitting at the table, presented a revolver at his head, and told him not to stir, that they did not want to harm him or his family, but to take the "stuff" that was in the tower. The other gunner on coming into the room was seized and was prevented from communicating with his comrade. His wife was alarmed and begged that their lives might be spared, but was calmed by the assurance that she need not be afraid. The party then rifled the tower, taking the guns and swords which were suspended on the walls, and placing sentries with revolvers to keep the gunners in check while they searched for ammunition. They removed a number of 8lb. cartridges, containing altogether about 250lb. or 300lb. of explosive material, besides a lot of fuses and other appliances connected with the working of artillery. They coolly made an analysis of the shells, and seemed much interested in examining their construction. After obtaining all the information and stores they could in the magazine they proceeded to the armoury, the state of which disappointed them, as it only contained two old carbines with sword bayonets, which they took possession of.

The artillerymen, finding they had gone, brought up some reserve cartridges which had escaped notice, and, after securing the entrance to the tower, fired five shots from their gun on the roof, and waved a light as signals for assistance, but without effect. In the morning police and reinforcements for the harbour forts were sent. The arms and ammunition in the Martello Towers in Cork district are to be collected in the Haulbowline stores.

A daring outrage is reported from Cork. At a quarter-past nine on Monday morning eight fellows having the appearance of Irish-Americans, armed with revolvers, entered the shop of Mr. Allport, gunmaker, Patrick-street, Cork, a leading thoroughfare. Five presented revolvers at Allport, his brother, and gunsmith, and threatened to shoot them if they interfered, while the other three deliberately loaded two sacks with sixty revolvers and

1,500 rounds of ammunition, which they carried away. They expressed their regret at being unable to "take a loan" of a pair of brass signal guns and other weapons which were too large to be conveniently removed. After politely thanking Mr. Allport and his assistant, but warning them against attempting to identify any one, they withdrew in high spirits at the success of the robbery, which they effected in less than ten minutes. The five accomplices then left in different directions. There was no disguise. Much excitement was caused in Cork by the daring character of the outrage. It is stated that both the police and magistrates are at their wits' end, and have very slight hopes of recovering the arms, or ascertaining the direction in which the desperadoes have disappeared. According to a correspondent of the *Daily News*, the police are inclined to believe that the Foaty surprise and this fresh and more daring exploit were the work of the same hands; and that the leader in both affairs was a certain Captain Mackay, an Irish American who figured in the insurrection. Mackay was an officer in the United States army, and appears to be a man of great intelligence and extraordinary daring. The same correspondent says:—

It is now stated, I know not with what authority, that lately a number of strangers have been observed in the city, several of whom have been seen loitering about the gunsmiths' shops. Mr. Allport's visitants seem to have made themselves well acquainted with the interior of his place, as they needed no assistance to find the best revolvers and the cartridges suitable for them. As a matter of course the affair, following the Foaty outrage, has given rise to the most alarming surmises, and people here are persuaded that we are on the verge of a fresh insurrection. It seems much more likely that both enterprises were undertaken for the purpose of creating terror, by showing as they do the comparative powerlessness of the authorities, while at the same time it is bringing much needed supplies to the limited armoury of the insurrection. It is, however, beyond question that the Fenian organisation in the south has for several months past been regaining vigour and numbers, and is now nearly as hopeful as ever, and somewhat more daring.

At Merthyr, where there is a large Irish population, the excitement about Fenianism has not all ended in talk. There has for some time been an exasperated feeling between the Welsh and Irish workmen in the ironworks. Among the latter Fenianism has been rife, but a man named Casey has turned informer, and, as the result, the police captured, early on Tuesday morning, eight men at Dowlais, some being taken from the ironworks and others from their beds; but all without any disturbance whatever. Their names are Patrick Doran (said to be the head centre of the Dowlais circle), Thomas Reardon, B. (captain), William Holland, B., Patrick Casey, Robert Barret, John Marral, Mark Farley, and Patrick Ryall, all evidently working men. The case against them has not been fully stated, but they have been brought up before the magistrates and remanded. By way of precaution a number of special constables have been sworn in. Six more arrests have since been made.

At Worcester on Tuesday night some 400 inhabitants attended at the Guildhall to be sworn in as special constables, but were detained by a sudden rush of gas when the hall was being lighted. The hall-keeper shut off the gas immediately, and it was found that the plug in the main had been removed. It is supposed that the act was that of a person who believed the danger would not have been discovered until the escaped gas had ignited and blown up the special constables.

A Leamington telegram states that special constables were sworn in there on Wednesday in consequence of an apprehended attack on the gas-works. Soon after midnight on Wednesday the watch saw men near the wall of the gas-works, who ran away on being observed.

At Leeds two men have been apprehended and remanded on a charge of intending to blow up the gas-works.

On Sunday night an attempt was made to set fire to the contents of the receiving-box of the Eastern District Post-office, in the Commercial-road East. A woman coming to post a letter found two men pouring a solution of nitric acid into the box through a funnel. She at once gave the alarm, and on the box being searched, many unignited lucifers were found in it. Though several of the letters were saturated with the solution, none were permanently injured.

At Dublin a somewhat similar outrage has been attempted. Small packages addressed to some of the authorities had been posted. Some suspicion seems to have been entertained in reference to these packages, and one, while being examined by a policeman, burst and injured his hands very much. Fortunately no further damage was done. Sir Robert Kane, who has analysed two packages, states that they contained phosphorus treated in such a way as to become incandescent with the least friction.

Fifteen young men were arrested in Sligo on Sunday night on a charge of Fenianism. Two of them have been remanded by the magistrates and the rest discharged.

RUMOURS OF THE WEEK.

The above are all the substantial facts, though there has been a continued succession of sensational rumours during the past week. One of them alleged that the Fenians meditated an attack on Woolwich arsenal and Purfleet gunpowder magazines; a second, that the Tower of London was to be assailed; a third, that the Fenian convicts at Portland had entered into a conspiracy to revolt; a fourth, that an attempt would be made to cut the Atlantic cable; a fifth, that a railway-station on the London and North-Western line was to be assaulted; a sixth that her Majesty's ship *Donagall*

was to be blown up in the Mersey. No substantial confirmation has been received of either of these alleged outrages. But the gutta-percha story at Glasgow has turned out to be a mare's nest, and there is reason to hope that the reported attempt to blow up the Warrington gas-works is a hoax. The four Irishmen charged with this outrage, together with eight other Irish Catholics who have been removed from their employment at the gas-works from their supposed complicity or sympathy with Fenianism, have made a declaration before Mr. Rylands, a justice of the peace, that they are not now, and never were Fenians, that they do not sympathise with Fenianism, nor would they render any support to Fenianism, and that they were entirely innocent of any attempt to injure the gas-works. Father Hall is confident he can prove, in a few days, that a hoax has been perpetrated, and thereby an unmerited slur cast upon the inhabitants of the town, and in an especial manner upon the Irish Catholics. A man was arrested early in the week on the charge of intending to blow up the Chartered Gas Works in Brick-lane, St. Luke's. He was found on the spot on Saturday night. It now appears that he was dead drunk, and had no thought of, or ability to, do anything of the kind and he has been discharged.

LETTER FROM THE QUEEN.

Her Majesty has taken a step which will tend greatly to calm apprehensions. It has been stated that extra guards on sea and land have been put over Osborne, the Queen's residence in the Isle of Wight. Recently the inhabitants of Cowes forwarded an address to her Majesty, expressing their regret that these precautions should be necessary, and offering to do what they could, either as special constables, or in any other way, to insure her Majesty's safety. Col. Grey has replied as follows:—

Her Majesty commands me to say that she is deeply touched by these loyal assurances on the part of her subjects at Cowes, and very grateful for them. She has herself never entertained the slightest apprehension as to her personal safety, though she has thought it right to yield to the representations of her Government by giving her sanction to the precautionary measures which they thought it prudent to adopt. It will be for the Government to consider whether anything more is necessary than has been already done, and I have therefore, by her Majesty's command, forwarded your letter to the Home Secretary, who will judge how far it may be desirable to take advantage of this offer of their services by the loyal inhabitants of Cowes.

Her Majesty walks and drives about the island as usual without any guards. Two hundred picked men of the Scots Fusilier Guards are quartered in temporary barracks in East Cowes Park.

As an illustration of the watch and ward kept over her Majesty's person in the Isle of Wight during the present Fenian panic, "Verax," writing to the editor of the *Telegraph* from that locality, says that two individuals armed with breech-loaders were challenged on Friday last by a Irish sentry, and being unprovided with the countersign, were made prisoners, and marched off to the guard-house. They proved to be a Royal personage on a visit to the Queen, and her Majesty's gamekeeper, Mr. Page.

CONTINUED PREPARATIONS.

The Home Secretary has addressed a circular to the mayors of about fifty towns, requesting that special constables may be sworn in for the preservation of property and the suppression of any riotous proceedings. The circular states that the Government have received information which renders it desirable that the local authorities should be prepared to meet any disturbance that may arise during the winter. The *Times* says the circular is not intended to announce any definite expectation of attacks, although warnings or threats predicting specific outrages are for the moment plentiful, but it indicates that the Government is aware of a widely-extended treasonable conspiracy established in England as in Ireland, and ready, as far as can be ascertained, to perpetrate outrages as atrocious as those of Manchester and Clerkenwell.

More than forty thousand special constables have already been enrolled in the metropolis, and nearly six thousand in this city alone. Amongst those who have been enrolled are the corps of commissionaires, the *employés* of the Bank of England, the artisans (some 3,000) at Woolwich Arsenal, the Post-office, and other Government officials, and the swearing-in is going on daily at the various police-offices. "In a very quiet and unostentatious manner," says the *Times*, "the vast body of special constables which has been sworn in in the metropolis is being rapidly formed into a well-drilled army which will be able to play an important part in any active measures which the Fenians may render necessary. The orders issued from head-quarters were that special constables should be instructed with all possible despatch in the preliminary drill taught in the army and volunteer force, such as facing, forming fours, right, left, deep and about, and forming and marching in quarter-distance column." The same kind of thing is going on throughout the country. There are in Leeds some 4,000 special constables, and it is stated that Bradford, Halifax, Hull, and Huddersfield will each have a large corps, equal in proportion to the inhabitants in these respective boroughs to the number at Leeds. In all the large towns of England, Liverpool excepted, the specials are being sworn in.

A number of the Eastern Police, Glasgow, told off to guard the powder magazine at Cantyne, are armed with cutlasses, while the sergeant in charge of the detachment carried a veritable "six-shooter." The spectacle of the line of stalwart fellows, as they marched out in the "gloaming" to their somewhat

responsible post, attracted a considerable degree of attention.

At Swansea an intimation has been received from the Secretary of State, to the effect that two vessels had started for New York with about sixty suspicious fellows on board who belonged to the Fenian gang, and who had started on their journey with an intention to land at one of the obscure ports of the British Channel. Every necessary precaution has been taken.

In accordance with instructions received at the camps of Aldershot and Colchester from the Horse Guards, all leave of absence for officers, and furloughs for non-commissioned officers and privates, is suspended until further orders, and no man—either officer or private—is to be absent from barracks for more than six hours at a time.

The utmost vigilance is observed at Plymouth and Devonport in regard to the possibility of any attempt at outrage or damage of the Government stores and establishments there. At Bull Point, where, in the capacious Royal Powder Magazine, nearly five hundred tons of gunpowder are stored, these precautions are incessant. Persons passing on the Saltash-road near the magazines and laboratories are challenged, and, if necessary, examined; detectives in private clothes are constantly in the vicinity, and guard boats are rowed all through the night round the hulk which is used as a store for live shells. At a point of the road, or valley, leading from every beach available for landing a coast-guardman and a policeman are stationed. The locks have been removed from the rifles in the volunteer armoury.

The *Scotsman* says:—"We have still every reason to believe that Fenianism is being gradually stamped out in Lanarkshire, yet the authorities are very wisely strengthening the precautions taken to preserve the peace. In almost every town and village of importance throughout the country, hundreds of individuals anxious to show their loyalty have enrolled themselves within the last eight days as special constables. The great majority of the 'specials' are working men."

Military and naval reinforcements have been ordered from Dublin to aid the forts on the Lower Shannon, to be commanded by a field officer. Military have also been ordered for Mitchelstown.

At the various quarter sessions now being held throughout the country, Fenianism and the means of suppressing it have engaged prominent attention. At a meeting of the Surrey magistrates on Tuesday, on the motion of the Duke of Northumberland, seconded by the Hon. W. Brodrick, a resolution was passed expressive of the indignation of the court at the recent Fenian outrages, and of its conviction that the most severe and active measures are necessary to suppress a conspiracy which menaces the very existence of society. At the Warwickshire Quarter Sessions, Lord Leigh (Lord Lieutenant) moved that a memorial, expressing similar sentiments, should be sent to the Home Minister. Mr. Newdegate having objected to the last portion of the proposed memorial as pointing to the suspension of the Habeas Corpus Act, Lord Leigh declared that nothing of the kind was intended. The memorial was ultimately adopted by the court, after the words "legislation of a special character" had been erased, and "measures" substituted. On Wednesday one of the most influential meetings ever held in the city of Bath assembled at the invitation of the Mayor. A loyal address to her Majesty was moved by Sir Charles Style, Bart., seconded by the Rev. Mr. Macnaught, and supported by Mr. Beavis (a working man). The address was adopted by acclamation, and the proceedings closed with three enthusiastic cheers for the Queen.

IMPORTANT IRISH DECLARATION.

A declaration has been published, signed by the Roman Catholic Dean of Limerick and a number of Roman Catholic clergymen, which states that "the only means of effectually tranquillising Ireland is by a restoration of her nationality"; that "general legislation by the Parliament of Great Britain will never be equal to the task of teaching, cherishing, developing, and raising Ireland"; and that "such a Parliament will never satisfy the yearnings of a whole people whose intellects and whose hearts combine in the cry for nationality." They conclude by stating—

Before the face of Ireland and the whole world we make this declaration in the interests of heaven, earth, the present and the future. With the thoughtful men who sway the destinies of these kingdoms we leave the issue, but our own honour and conscience require that we should tell the truth, and nothing but the truth, in the face of eventualities of which a Christian clergy should not desire to take the responsibility. We have discharged our duty, and on the statesmanship of England now rests the deeply important issue.

FATHER LAVELLE'S ADDRESS.

Several Irish papers furnish a glowing description of the requiem mass celebrated at Cove, county Galway, the parish of the famous "Nationalist," the Rev. Patrick Lavelle, P.P., "in memory of the Manchester martyrs." The peasantry gathered from many miles round, and "every single person wore a black or green mourning badge." The abbey in which the ceremony took place contains the grave of Roderic O'Connor, the last Irish monarch. Three large crosses were erected in it, one for each "martyr," and all draped in black. Eight priests took part in the service. Father Lavelle, addressing the congregation from the altar in Irish, said they had prayed with an hundredfold hope that the innocent blood of the executed men, with that of so many previous Irish martyrs (bishops, priests, men, women, and children) might be the seed of Christian patriots destined at no distant day to redeem an enslaved people, and to form and consolidate a prosperous and a happy, because an independent nation. Kneeling

over the bones of the brave Roderic O'Connor, the last to yield to an inexorable necessity, and under the auspices of the sainted patriarch of the Irish priesthood, the very rev. dean of the diocese, and in union with their brethren, priests, and people, throughout Ireland, they would join in fervent prayer for the souls of the three young patriots. Sublimely Christian was the death and the preparation of those brave men who would be, no matter how vainly, branded as murderers.

No, brethren (added Father Lavelle), these men were not murderers; neither were they ex-outed as murderers. Their souls recoiled from murder. They were martyrs to a sacred cause—the great and undying cause, cherished by every Irish bosom from the rising to the setting of the sun—of their country's resurrection. He believed that the great bulk of the Irish people would accept any partial and inadequate concession as a part infinitesimal of the great indestructible right of home rule by home rulers. Let them (he continued) be candid. They had assembled that day, not only to implore Divine mercy for the souls of the martyred, but to "make public and solemn profession of that saving faith by which alone Ireland can be rescued from civil, social, and political final damnation." For 700 years their lovely country had been a prey to the despoiler. They heard a great deal about plebiscites in Italy and other countries, why not grant the Irish people the benefit of such an experiment? Let it be granted to-morrow, and he pledged himself that nine out of every ten of the Irish people would be for free independent native rule. Ireland was placed in "a fearful, inextricable alternative dilemma, of falling into the hands of English law, whatever course she took." O'Connell in his time, and John Martin the other day, had asked repeal constitutionally, and the one got Richmond Penitentiary, and the other a State indictment. "If Ireland secretly conspires she is sure to be threatened, to be coerced, and then sent to Pentonville, on the exploded assumption that all conspiracy is a sin." Of the true-hearted men who expiated their love of country on the gallows, he would say, "God rest their souls! God save Ireland! Amen."

MISCELLANEOUS.

Richard Burke and Theobald Joseph Casey were on Saturday again brought up on remand at Bow-street, and another prisoner placed with them at the bar, who gave the name of Henry Shaw. He is said to have gone at different times by the names of Mullany, Mullidy, and Malesdy. The connection of this man with Fenianism in Ireland, Liverpool, Birmingham, and Sheffield, was deposed to by the informer Corydon. He had also been in America. Amelia Tie, sister to Mr. Kylock, the Birmingham gunmaker, of whom Burke (as "Mr. Winslow") bought arms, swore to the identity of Shaw as a man connected with Burke's transactions, and going by the name of Mullidy. Mr. Kylock, who at a former examination had expressed his belief that Casey was "Mullidy," now said he had been mistaken. He added, however, that he had seen Casey in Burke's office. All three prisoners were remanded, an application for bail for Casey being refused.

The *Observer* says the Government have no intention of resorting to any power beyond what the present law gives, and that the reported suspension of the Habeas Corpus Act is at least premature.

It is stated that five war-steamers are off the coasts of Clare and Galway in pursuit of a vessel supposed to be a Fenian privateer, and that her Majesty's ships *Helicon* and *Research* have twice left Cork for the same purpose.

The *Star* says the eyes of the police are upon many persons in the metropolis, many of them of a superior class in life, but, wanting informers, it is undesirable for the authorities to make arrests until they have their convictions sure.

On Monday, Mr. Sullivan, the proprietor of the *Nation*, and five others, were committed for trial on the charge of sedition in attending the Fenian funeral procession in Dublin. Mr. Sullivan delivered a powerful criticism on the conduct of the Government in ordering the prosecutions after Lord Derby's declaration that the procession was legal. He denied that the object of the assemblage was seditious. He challenged the Government to the issue.

Lord St. Leonard's has addressed a letter in the *Times* to the Fenians in England, remonstrating with them and asking them how far their actions conduce to the objects they have in view. He says:—

Fancy not that England is in a panic—that would ill describe the proud patriotic feeling of every man who loves his country, and Ireland as part of it. "England expects every man to do his duty," and all are prepared to do it. Turn where you may, danger is on your path. You have by your last blow endangered the welfare of your fellow-countrymen, and made England rise in its strength against you, and those whom you serve. Take the advice of a man who has long shown his warm regard for Ireland, quit England as quickly as you can. I wish I could with any hope implore you, for your own sakes, to withdraw your hopeless and criminal enterprise; but I must confine myself to the object with which I have written—to show to you how impossible it was that your scheme could be assisted by your operations in this country, and that whatever chance you had of doing mischief here has been destroyed by your fatal explosion at Clerkenwell.

An important meeting of the Irish and other Roman Catholic inhabitants of Swansea has been held for the purpose of condemning Fenianism. The following declaration was agreed to:—

We, the undersigned, being Catholics, and for the most part Irishmen, residing in and about the borough of Swansea, considering the outrages that have been recently perpetrated and threatened at Manchester, Clerkenwell, and elsewhere, whereby the peace and good order of society have been fearfully disturbed; considering that this state of public affairs is calculated to lead to a war of races—Englishmen and Welshmen against

Irishmen—and that such a result cannot but tend to the mutual serious injury of both parties, and would most likely throw a large number of the industrial population into poverty and distress, and ultimate ruin; consider it our duty to use our utmost endeavours to avert such a fearful calamity.

A few days ago, at the Lancaster quarter sessions, the chairman (R. Asheton Cross, Esq.) in his address to the grand jury, alluded to the late Fenian outrages and the employment of Irish labourers, and made these sensible remarks.

While we are prepared to uphold the Government of the country in the administration of the law, we must also take care that we do it with calmness and dignity. We are so unaccustomed in this country to outrages of this kind, that people are apt to run away with alarm and panic, and say and do things which in their calmer moments they would repent. From what I have heard I believe it is an undoubted and unfortunate fact that the Irish population are finding it very much more difficult to get employment as labourers than they did before. Would it not be better to uphold the Government of the country with calmness and dignity, and so to do it with justice, than to throw any obstacles in the way of the Irish part of the population obtaining that employment they have been accustomed to? I think it would be unjust and unwise to refuse to employ the Irish in the way we have done because some unhappy people have committed violence in different parts of the country.

The *New York Tribune* of Dec. 16, says:—"The Fenian brotherhood in this country has long been weakened—not to say paralysed—by a division into two separate organisations, one of them presided over by Colonel William R. Roberts, the other (of late) by John Savage, Esq. Negotiations for a fusion have been for some time in progress, which now give promise of speedy success. The probable president of the combined organisation is John Mitchell, Esq."

THE ABYSSINIAN EXPEDITION.

Sir Robert Napier, the Commander-in-Chief of the expedition, sailed from Bombay on the 21st of December, and was expected to arrive at Annesley Bay shortly after New Year's day.

Sir Stafford Northcote has received intelligence from Colonel Merewether, at Senafe, to the 13th of December, up to which date all was going on well. He had heard from the captives at Magdala, who were well, on the 11th of November, and had had news of the expedition being on its way. Menelik, acting with the Gallas, was moving to attack Magdala. The King had not been able to advance more than thirty miles from Debra Tabor, being encumbered with baggage, and having great opposition to encounter.

Accounts up to October 11th had been received from Mr. Flad. The King had carried off with him from Debra Tabor all Europeans, some in chains, others free. Among the latter was Mr. Flad, who says also that the women and children were all well, and that the prisoners had been of late better treated by the King.

A telegram from Alexandria of the 30th ult. says:—"About 3,000 mules are still waiting means of transport to Abyssinia at Suas. It is reported at Massowah that the captives have had their chains removed, and that there is a chance of their release."

The *Times*' correspondent writes very dolefully of the prospects of the Abyssinian campaign. Sir R. Napier, it is understood, considers that it would be unsafe to enter Abyssinia without six months' provisions, and at the present rate of progress we are told it will take six years to provide such a supply. This state of things is attributed mainly to the failure of the Bombay Land Transport Corps. The organisers of this corps have, in spite of frequent warnings, trusted very much to the muleteers collected from Persia, Egypt, and Arabia to do the transport work. They, however, are wild fellows, who do not understand work, and refuse to learn. The severity necessary to keep them in decent order as drivers has caused them to desert by hundreds. Not only, therefore, was there an absence of labourers to unload the transports at Annesley Bay, but thousands of the precious mules who should carry the stores into the interior were straying in a vain search for provender for themselves, and returning after a few days so emaciated as to be almost unable to work. One reason of this state of things was, that chain halters were promised for 8,000 mules from England; but they had not come, and the mules were gnawing asunder their hempen bonds and escaping to the desert, or only returning to die of thirst. Another proof of blundering management was the fact that the company of Sappers arrived from England without warm clothing, blankets, or cooking utensils, and consequently not ready for a campaign among high mountains. The transports, moreover, arrive much more slowly than was expected. The difficulty is so great that in fact it is found almost impossible to provision the mere advanced guard. The *Times* prepares us for the "unpleasant necessity of a prolonged campaign." It says:—

Nine weeks are the lowest estimate which can be offered of the time the march to Magdala will occupy. This would bring the force there towards the end of March, or just when the rainy season is about to commence. April showers are in Abyssinia April rains, and if the army be not back before they begin they must wait till the rains are over. In the absence of some stroke of mere luck to which it would be madness to trust, Sir Robert Napier must abide in Abyssinia two seasons. . . . The error of the plan of the expedition has been from the first that it was conceived on too large a scale. This, we fear, becomes more apparent every hour.

The *Daily News* anticipates that the energy of our officers will surmount all difficulties. Unfortunately water and provender for the cattle, as well as provisions for the men, have to be carried great distances for the troops; and the great loss of horses and mules from an epidemic is seriously adding to the embarrassments of the expedition.

The *Pall Mall Gazette* publishes letters from Mr. T. Rassam and Lieut. Prideaux, dated October 28, from which it appeared that the all-engrossing question was, whether King Theodore would reach Magdala. Great anarchy prevailed on the road between that place and Debra Tabor, and it would seem that the Wagshum Gobazie, who has so long boasted that he would seize the fortress, has suddenly disappeared from the neighbourhood and come into conflict with Walzero Mastyat, the Queen of the Gallas, farther south. The last rumour was that Menek, the young King of Shoa, was approaching with a large army; and should he so far succeed in his purpose as to prevent Theodore's entrance into the Amba until the arrival of our troops in the vicinity, we may confidently hope for the eventual deliverance of the captives; but as the native chiefs are represented as "waging war against each other, apparently utterly regardless of the common enemy at Debra Tabor," there is no calculating what the upshot will be. Mr. Rassam writes:—"One thing is certain, there is no power at present in Abyssinia able to capture this fort (Magdala) from without, unless aided by treachery on the part of the garrison."

WELCOME HOME TO THE REV. NEWMAN HALL.

On Friday night a public meeting was held in Surrey Chapel to welcome the Rev. Newman Hall on his return from America. There was a very large attendance. Mr. J. Moreland presided. After a religious service, the CHAIRMAN, on the part of the Surrey Chapel congregation, gave the Rev. Newman Hall a very cordial welcome home, and concluded by presenting to the rev. pastor a beautifully got up address and a purse containing £500, which had been subscribed for by the congregation of the church.

The Rev. NEWMAN HALL, in reply, delivered an interesting address. He gave a full description of his visit to America, and his tour through that country. He dwelt in glowing terms on the kindness he received whilst in Canada and the United States, and went through a long list of names of distinguished persons who displayed towards him a vast amount of practical friendship. Among them were persons holding high official positions, merchant princes, judges, and the clergy of all denominations, whilst the inhabitants of the various places he visited gave him very cordial receptions. The great object of his visit was to cement as closely as possible a good feeling between England and America, and he hoped that he had been successful in doing something towards the accomplishment of that important object. Referring to the misrepresentations of the *New York Herald*, he emphatically denied that his visit to America had any personal pecuniary object. He went over to America as a private gentleman, and did not receive for himself one farthing in return for any sermons or lectures he delivered whilst there. Any money that was realised by his sermons and lectures he desired should be handed over to the Lincoln Memorial as a contribution from the Surrey Chapel congregation. He in every case declined to receive any pecuniary remuneration for the services and lectures he delivered, but, in some instances, agreed to allow contributions to be made to the church and schools he contemplated building in London. He expected that £1,000 would be sent from America for the latter object. Contributions had also been received from Canada towards the getting up of a beautiful window in the new church. This window would be erected in honour of their friends in Canada. That was the only way he received money whilst in America. He never had appropriated to himself a single dollar of the money that had been realised by his sermons and lectures whilst in America. With respect to the erection of the new church, much money was required. They would want £30,000 to erect the contemplated church with a lecture-hall and schoolroom attached. One of the ways he proposed for the gathering of that large sum was by the delivery of lectures on his tour through America. The subject on which he had to publicly lecture was an important one to the people of this country, and he had no doubt it would create a good deal of interest. The people of America formed a great nation, and they were likely to become greater. It was, therefore, a question worthy of the consideration of England as to whether it was worth while to break with such a people. As he had said, the great object he had at heart in going to America was to foster peace and friendliness between the two countries, and that would continue to be his principal aim in anything he would have to say in public respecting his experiences of Americans and their institutions. The rev. gentleman concluded by expressing the pleasure he experienced in returning to the Surrey Chapel congregation, and by calling down upon them in earnest terms the blessings of the Almighty.

The interesting proceedings were brought to a close by the singing of the National Anthem.

CHRISTMAS WITH THE RITUALISTS.

(From the *Pall Mall Gazette*.)

At St. Alban's, Holborn, the Christmas services began with Evensong at nine p.m. on Christmas-eve. The church at this hour had not put on its full

festive garb, but in the comparative twilight of the east-end the altar could be seen duly vested in white, supported on either side by choice plants, the super-altar being laden with a profusion of hot-house flowers arranged in bouquets. The decorations were this year chiefly confined to the sanctuary. The lecterns from which the Epistle and Gospel are read were also surrounded by growing plants in pots; and the banners of the church were placed ready for use on each side of the chancel wall. At half-past eleven o'clock the chief service (the midnight celebration of the Holy Communion) commenced, and then all the beauties of the sanctuary were distinctly visible. The church had by this time become fairly full; and the effect from the west-end, as the procession wound round from the aisle into the nave, was grand. The highest gas jets which illuminated the frescoes on the east wall of the chancel, the upper ones of which are hardly to be seen by daylight, were burning. The standard coronas, with their pyramids of wax-candles, the lectern candles, and those on the credence-table, were all lighted, and the altar was ablaze with light from the two seven-branched candlesticks, the two large altar-lights, and single candles numberless. The flowers (standing on the crimson platform) covered the super-altar where the candles allowed them to be placed; the mural cross at the east-end was thrown out into relief by the golden background; whilst the crimson cloth hangings on the wall gave a rich completeness to the sanctuary.

The Office for the Holy Communion began with a procession in the usual order. Four of the banners of the church, those of our Lord in glory and the blessed Virgin, the Eucharistic banner, and the banner of St. Alban, the patron saint of the church, were carried, preceded by acolytes swinging incense, before the choir boys, the choir, the preacher, and the celebrating clergy respectively. The two large banners were each kept in position by cords held by two acolytes, in scarlet cassocks and short surplices. These added much to the effect of the procession; and two of these boys, together with the acolytes, went within the altar-rail and acted as servers in the office which followed. The music of the office was that which is known as the *In duplicibus*, the plain-song office of St. Alban's, and was effectively rendered by a full choir, which numbered about twenty-six voices. The hymn sung in procession was No. 32 in the "St. Alban's Hymn-book," "Of the Father Sole-begotten." Before the Gospel the Sequence was sung, with very great effect (No. 90 "To the Virgin He sends no inferior angel")—a hymn which suitably introduced the opening words of the Gospel according to St. John, "In the beginning was the Word." The only other feature in the office which needs to be particularised was the singing of the *Adeste Fideles* ("O come all ye faithful") at the Offertory, and "Hark! the herald angels sing!" at the time of communion of the laity, to music of Mendelssohn. The midnight communion being intended as an act of worship, and not for reception, the rule of the Prayer-book was notified to the people beforehand, that personal notice should be given to the clergy of any intending communicants. This notification was so effectual, that only two or three communicants approached the altar. At the four subsequent celebrations, which took place at seven, eight, nine, and a quarter-past eleven, 350 persons received, of which number about eighty communicated at the 11.15 or the second high celebration. The music of the later communion office was that called "*De Angelis*," and this was perhaps even more effectively rendered than the midnight service. The order and the hymns in this office were the same, and the church was more crowded than before, but no special remark seems here called for. The men's side of this large church was crammed, and the women's seemed to be full. It need only be added that the vestments of the clergy who officiated at the altar were handsome—of cloth of gold, heavy with rich embroidery.

At Christ Church, Clapham, the Christmas festival was commenced on Tuesday night at eleven o'clock by High Vespers, preceded by a procession of clergy, choir-men, boys, and cross-bearer. The incumbent wore his cope. At midnight there was a high celebration of the Holy Communion. The sermon was preached by the Rev. Robert Gwynne, B.A. There were "low" celebrations at seven, eight, and nine o'clock a.m., matins at a quarter before eleven a.m. The high celebration was at a quarter before twelve o'clock, when a sermon was preached by the incumbent, the Rev. Bradley Abbot, M.A. Incense was used at the high services in the proper places. As might naturally be expected from the teaching at this church, almost all the congregation made their Christmas communion at the low celebrations. After the midnight celebration the *Te Deum* and several Christmas carols were sung.

St. Andrew's, Wells-street, was decorated with unusual taste. The altar had four large bouquets of hot-house flowers, and the ledges of the new reredos (by Mr. Street), as yet unfinished, were adorned with rows of scarlet and white plants growing in pots. The stalls had exquisite bouquets of winter roses, and the front (which was decorated with particular skill) and the pulpit were covered with camellias and other choice cut flowers. The services were more crowded than usual. At the four celebrations of the Holy Communion (the first of which was at midnight) 496 persons communicated. The sermons were preached by the incumbent, the Rev. B. Webb, and by the Lord Bishop of Labuan. The services throughout were of the most jubilant character. At the midnight communion the music was Gounod's for men's voices. At the chief service on the day itself the Communion Office was sung to Schubert in B. flat. The anthems were Dr. Stainer's beautiful "Morning Stars," and a new one called "Noel," by Gounod. A

large number of clergy assisted at the several services.

The services at St. Mary Magdalen's, Munster-square, began with a midnight celebration on Christmas-eve. At ten p.m. the choir and clergy, with banners and censer-bearers, sang the English version of the *Adeste Fideles* as a processional hymn, the church being nearly filled by a congregation composed of all classes. The Rev. E. Stuart, the incumbent, was celebrant and preacher; the Rev. W. Kant and the Rev. J. G. Swainson, assistant-curates, being "gospeller" and "epistoler." The church was dressed with evergreens, the font, the pulpit, and the altar being tastefully decorated with flowers. Before the altar stood two great clusters of lights, which lighted up the chancel brilliantly; owing to the darkness of the day they were lighted also at the midday celebration on Christmas-day. The altar-cross was effectively outlined in holly, which stood out in good contrast from the gilt reredos of cherubim; eight bouquets of arum lilies and camellias stood upon the altar; the cups of the altar candlesticks were also tastefully decorated with arum lilies and other flowers. On Christmas-day the services were—at 8.30 a.m. and at eleven a.m., full choral service with processional hymns, and sermon by the incumbent; evening service at seven, with sermon by the Rev. W. Kant, assistant-curate. The collections were for a Christmas gift to poor people of the district. Between 300 and 400 persons communicated at the three celebrations (the smallest number being at the midnight celebration). After the midday service the whole staff of the church, together with many old and poor people, sat down to Christmas dinner of roast beef and plum-pudding, and passed the afternoon singing carols, glees, &c.

At St. Mary's, Paddington, on Christmas Eve there was service at 11.45, with a very good congregation. The sermon was preached by the Rev. R. Temple West, M.A., the incumbent, who left off at 11.57. There was then "a silent meditation" on the Message to the Angels until it struck twelve. Then was sung the hymn *Adeste Fideles* and "Hark! the herald angels sing!" At five o'clock on Christmas morning there was Holy Communion with 28 communicants; at 6.30 with 70; at 7.30 with 170; at 9 with 40; and at 11.30 with 90. The offertories for the permanent church amounted to 774, 1,770, more being required to finish the church.

At All Saints', Margaret-street, the first service was at nine o'clock on Christmas Eve. The sermon was preached by the Rev. A. Hughes. The morning sermon on Christmas Day was preached by the Rev. W. Upton Richards, M.A., the incumbent. Richly embroidered vestments, designed by Mr. G. E. Street, A.R.A., were worn at the Communion service, the music of which was selected from the works of Haydn, Mozart, and Gounod.

At St. Matthias's, Stoke Newington, the services began at 8.30 on Christmas Eve with Evensong and the singing of carols by the choir. The church was decorated with lines of evergreen in the arches of the nave and the chancel, a star over the chancel-arch, and other wall devices; the chief feature, however, being a temporary chancel screen, covered with moss and flowers and surmounted by a cross. In the chancel were illuminated scrolls appropriate to the season. At midnight there was a choral celebration of the Holy Communion, preceded by the singing of the *Adeste Fideles* in procession. The church was nearly filled, and perfect order was maintained both inside and out; there was no attempt at a renewal of the late disturbance. The Holy Communion was again celebrated at seven, eight, and 11.30. At a latter service the church was crowded. The communicants at the four celebrations numbered 425. In the afternoon, after a dinner to some of the poor and aged, Evensong was sung and Christmas carols. There was no late service. The officiants were the clergy of the church, the Revs. C. J. Le Geyt, C.R., and A. F. Tollemache, assisted by the Revs. J. L. Fish and F. K. Kingsford. The musical services, carols, &c., were under the direction of Mr. W. H. Monk, the organist, and musical editor of "Hymns Ancient and Modern."

Crimes and Casualties.

A frightful explosion took place on Saturday at the gunpowder mills of Messrs. Hall, at Faversham. At about eleven a.m., the department in which the powder is kept in an almost finished state was blown up, and the two neighbouring houses were also utterly destroyed at intervals of about half-a-minute. The three houses were large and substantially built, and stood at a distance of about 300 feet apart. Eleven men who were at work at the time were blown into the air and killed instantly (leaving eleven widows and twenty-nine children, many of them very young), and a great quantity of valuable property destroyed. The devastation was fearful. The very fences and trees were rooted up, and windows were shaken at a distance of ten miles. On Ham Farm, about a quarter of a mile from the works, the farm-steadings have been rent from end to end, some stacks of produce tossed about as by a whirlwind, and other damage done. The whole neighbourhood presents the appearance of having been visited with a terrible convulsion of nature. The engineman went out of the house a minute before the explosion to a place a short distance off, and was only stunned. A second escape is that of a labouring man who was coming up with a horse and cart, and who was lifted bodily off his feet and deposited in a stream of running water a considerable distance off. Not unnaturally, the explosion was at first attributed to the Fenians. Messrs. Hall, however, write that they "have no reasonable suspicion of

anything felonious connected with the catastrophe." At the coroner's inquest no light was thrown on the cause of the catastrophe. The grand jury returned the following special verdict, "It is the opinion of the jury that the lives of these men have been lost by accident; and they believe that every care and precaution had been taken by the proprietors of the mill in the management of their factory, and in the selection of careful, honest, and sober men to do the work."

A fatal colliery accident is reported from the Bwllfa pit, near Aberdare. One of the ventilating tubes caught fire from the friction of a wire rope, and the pure air being cut off, the lives of ten men at work were imperilled. As soon as a descent could be made five were found dead, and the other five were brought up alive, but insensible, and one of them afterwards died. Thus six lives were lost.

Frederick Baker, the young man who was found guilty at the last Winchester assizes of the murder of Fanny Adams at Alton, was hanged at Winchester last week. He displayed great firmness on the scaffold. It is some satisfaction to know that he has made a confession. He has addressed a letter to the parents of the murdered child, in which he says he committed the crime "in an unguarded hour, and not of malice aforethought." He adds that he killed the child because he "was enraged at her cry," and he denies that he offered personal violence. He expresses deep sorrow for what he had done, and implores the forgiveness of the parents. The letter was written by the prisoner of his own free will, without the suggestion being made to him by the officials or any other person at the gaol.

There has been a brutal murder of a child near Shrewsbury. The body of a girl, ten years of age, has been found in a hovel. The head was nearly severed from the body. A man named Mapp, a neighbour of the girl's parents, is in custody and committed for trial.

On Friday three men were flogged in the gaol of Newgate, for highway robberies with violence, in the presence of Mr. Alderman and Sheriff Stone, Mr. Jonas, the governor, and Mr. J. Rowland Gibson, the surgeon.

The Hon. Victor A. Yorke, third son of the Earl of Hardwicke, has died in a fit which came on while he was in the act of reading Tennyson's "Grandmother" at a Christmas village gathering in Aston Clinton, where he was sojourning with Sir A. de Rothschild.

Extraordinary presence of mind in an actress stayed a panic at the Lyceum on Friday night. During the pantomime there was a crash, and next minute three or four actresses ran across the stage, screaming "Fire!" In an instant the whole of the audience rose to their feet, and, shouting wildly, attempted to fly. Miss Furtado, without an instant's hesitation, advanced to the footlights and implored the audience to resume their seats; her calmness partially checked the stampede, and gave time for the manager to come forward and restore confidence. Lord Londesborough narrates the incident.

Court, Official, and Personal News.

On Wednesday, the distribution of her Majesty's New-year's gifts, consisting of large quantities of beef and coals, was made to the poor of Windsor.

Herr Schachner has received the commands of her Majesty the Queen to arrange his oratorio, "Israel's Return from Babylon," for the harmonium for her use.

The Princess of Wales has so far recovered her health as to be able on Christmas-day to proceed to the pretty little church in the park, for the first time since her illness. She received the Holy Communion. The Prince and Princess have gone on their annual visit to the Earl and Countess of Leicester, at Holkham Hall, Norfolk.

Prince Arthur and Prince Christian will visit Lord Derby at Knowsley and the town of Liverpool next week.

It is rumoured that her Majesty proposes to show her sense of the valuable assistance she has received in her literary labours from Mr. Theodore Martin by conferring upon him the honour of knighthood.

An accident has befallen Mr. Gladstone. He was watching the cutting down of a tree in the grounds at Hawarden Castle, when a splinter flew and struck him on one of the eyes. At first it was feared that the sight was imperilled. We are glad, however, to learn that the right honourable gentleman has already recovered the use of his sight, which is wholly unimpaired. He has returned to town.

It is stated that Mr. John Bright, M.P., has declined more than twenty invitations to attend public meetings since the close of the special session.

Mr. Thomas Carlyle has just been made a justice of the peace for the county of Dumfries.

The Rev. Dr. Jelf has sent in his resignation of the office of Principal of King's College, London, which he has held for twenty-four years.

Mr. G. F. Watts has been elected full member of the Royal Academy.

Lord Lyttelton has sailed for Canterbury, New Zealand, where his lordship is a considerable landholder. The principal part of the settlement bears his name.

Mr. Hepworth Dixon, editor of the *Athenæum*, it is announced, will shortly offer himself as a candidate for Parliament.

The Rev. James John Hornby, M.A. (Brasenose, Oxford), the second master of Winchester College, has been elected head master of Eton College.

The *Athenæum* says that the reports about Mr. Tennyson's leaving the Isle of Wight as a permanent

residence are erroneous. He would do so on no account, but intends to spend winter and other times at Farringford, and to seek his newly-erected house "for a change," as we say.

Lady Esmonde has left 30,000*l.* for endowing a classical school in the county of Waterford.

Mr. Mackie, M.P. for Kirkcudbrightshire, died suddenly on Saturday morning. He was classed in politics as a moderate Liberal.

The Earl and Countess of Shaftesbury and family are staying at Nice.

The Royal Commission on Primary Education in Ireland is now complete, so far as the appointment of the members is concerned. The president is the Earl of Powis, high steward of the University of Cambridge. The Commission will sit immediately after Christmas.

The death is announced of Maria Countess of Harrington, who, previously to her marriage to Charles, fourth Earl of Harrington, in April, 1831, was Miss Foote, one of the most popular actresses on the stage.

Among the deaths announced are those of M. Claudet, the eminent photographer of Regent-street, and Baron Marchetti, the celebrated sculptor.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N. Number of patients for the week ending Dec. 28, 1867, of which 231 were new cases.

It is feared that a strike is about to commence in the South Yorkshire iron trade. The masters have reduced the wages ten per cent. The great majority of the iron-workers have in consequence resolved on a strike.

ANOTHER FEMALE VOTER.—The *Manchester Examiner* states that another Manchester lady has recorded her vote, but this time exercising a municipal, and not a parliamentary right. During the polling for a candidate to supply the vacancy in the Oxford ward of that city, Miss Jessie Goodwin presented herself, and, her name being found on the roll of the citizens of Manchester, her vote was received.

SIR FRANCIS CROSSLEY.—An address recently adopted by the Town Council of Halifax was last week presented to Sir F. Crossley, Bart., M.P., expressing their high appreciation of his recent gift to the corporation of the sum of 6,300*l.* as an endowment of the People's Park, presented by the worthy baronet to his native town ten years ago. The Mayor presented the address, and Sir F. Crossley expressed the gratification with which he received it.

A GOOD IDEA.—It is intended to instruct the large population of Stratford in the most prominent questions of the day by means of a course of four political lectures. The first, on January 20, is by Mr. Anthony Trollope, the well-known writer, on "Politics as a Study for Common People." Sir Powell Buxton, M.P., will occupy the chair. The other three lectures, on the Mondays following, are by Mr. Mason Jones, on "Work for the New Parliament"; by Mr. Joseph Bormond, on the "Ballot"; and by Mr. Carvell Williams, on the "Irish Church."

THE IRISH IN ENGLAND.—It appears from some official statistics that there are 601,634 persons in England and Wales born in Ireland, of whom 298,729 are males, against 9,677,530 Englishmen. The Irish immigration is at the rate of about 18,000 persons a year. Lancashire is the thickest Irish colony, Irish males alone there numbering 100,000. In Manchester one-tenth of all males are Irishmen, in Leeds Irish of both sexes amount to 49 per cent., in Birmingham to 3 per cent., in Bristol to 3 per cent., and in London they are 3.6 per cent. of males.

UNIVERSITY COLLEGE, LONDON.—Though the council of University College have as yet been able to raise only about 5,000*l.* out of the 20,000*l.* that they want for the new wing of the college, they have resolved to build to the extent of the 5,000*l.* This will give them at least ten new rooms for their school, and set free part of their present school-rooms for the use of the college. Owing to the late advance in the school fees, and the organising powers of the new secretary, the college is now in a better financial state than it has been for years; but its evening classes have not yet received the support they deserve.—*Athenæum*.

THE FACTORIES EXTENSION ACT.—On the 1st of January the new Act on Factory Extension, which has reference to factories in the United Kingdom where fifty or more persons are employed; and also the Workshops' Act, for regulating the hours of labour for children, young persons, and women employed in workshops, came into operation. The chief provisions of the last-named Act may be summarised as follows: No child under eight years is to be employed in any handicraft. A "child" is to mean one under thirteen, a "young person" one of thirteen and under eighteen, and a "woman" eighteen or upwards. No child is to be employed more than six hours and a half in each day, or a young person more than twelve, with at least one hour and a half for meals and rest. There is to be no work on Sunday, or after two o'clock on Saturday, except in cases where not more than five persons are employed, and where such employment is in making articles to be sold by retail, or in repairing similar articles. Every child employed in a workshop is to attend school for at least ten hours in each week, and on the application of the teacher the master may pay for the schooling, and deduct the same from the wages. There are provisions to enforce the new law, and to inflict penalties in a summary manner.

THE FERNDALE COLLIERY EXPLOSION.—The coroner's jury that has been investigating the circumstances which led to the disastrous explosion at the Ferndale Colliery on the 8th of November, by which 178 lives were lost, has at length returned a verdict. While censuring those in charge of the colliery the verdict contains suggestions, the practical adoption of which might possibly prevent the frequent occurrence of these deplorable calamities. The explosions occurred, the jury find, first, in consequence of the great accumulation of gas in the workings, this accumulation being due to the neglect of the manager and his subordinates; and, secondly, to the gas in the pit being fired by one or more of the colliers by taking off the tops of the safety lamps or working with naked lights. Further, the jury declare their opinion that the existing system of colliery inspection has entirely failed, and they recommend that all collieries should be inspected by competent men at least every three months, that all collieries should be supplied with scientific instruments for measuring the quantity and quality of the air passing through the workings, and that a register of the persons entering pits should be kept. The object of the last recommendation is, of course, to supply the means of accurately ascertaining the number of those working in collieries, in the event of any similar accident.

Postscript.

Saturday, January, 4, 1868.

FENIANISM.

The following is a telegram from Dublin dated Thursday evening:—"Extraordinary precautions have been adopted by the military authorities in the South. Lord Strathnairn has gone on a special mission to Cork, and the garrison has been largely increased. At Queenstown the men-of-war are closely guarded, and the harbour patrolled by boats. The powder from the Martello towers has been removed to Haulbowline. Lime-light signals have been established between ships and ports. On the Shannon also great vigilance is shown. Everything is perfectly quiet, and there is no external sign to warrant the slightest apprehension. A few arrests were made in Cork last night, but not of importance. Dr. Moriarty, the Roman Catholic Bishop of Kerry, has addressed a circular to his clergy condemning *requiem* masses and expressions of sympathy for the persons executed at Manchester."

LATEST FOREIGN NEWS.

There was not much of importance in the utterances of the Emperor Napoleon at the New Year's-day reception. The Papal Nuncio, as usual, presented the congratulations of the Diplomatic Body, and his Majesty declared that he was happy to be able to affirm once more the constant desire to maintain the best relations with all the Powers. To the Archbishop of Paris the Emperor gave special thanks for his good wishes on behalf of the Empress, the Prince Imperial, and himself.

Yesterday the remaining clauses of the Army Bill were passed by the French Legislative Body.

Severe frost has set in at Paris, and the Seine is completely frozen.

The *Provincial Correspondent* of Berlin publishes a review of the position of Germany. The semi-official paper rejoices over the approach to unity of Germany, and declares that the army of the Confederation is as fit to take the field as that of Prussia was.

THE NEW YEAR'S FESTIVAL OF THE NATIONAL TEMPERANCE LEAGUE was held at Exeter Hall last evening. There was a large gathering of the friends of the movement. Mr. J. Taylor, chairman of the committee of the League, presided. Among the speakers were the Rev. Newman Hall, the Rev. J. Fleming, Mr. Wm. Saunders, and Mr. M. Young. The recent return home of the Rev. Newman Hall, and the belief that he would give some interesting reminiscences of his tour through America, added extra interest to the proceedings. The rev. gentleman did not disappoint his audience. In the course of an eloquent address he gave some interesting particulars of his visit to America, and advanced very telling arguments in support of teetotalism.

MARK-LANE.—THIS DAY.

Our market to-day was very scantily supplied with English wheat, coastwise and by land carriage. Selected samples—the show of which was unusually small—were held for more money. Low and damp qualities were inactive, but not cheaper. The show of foreign wheat was seasonably good. On the whole, a fair average business was doing in most kinds, at Monday's currency. Floating cargoes of grain were a slow inquiry, but not cheaper. Fine barley was the turn dealer, owing to its scarcity. Grinding and distilling sorts supported former terms. No change took place in the value of malt. The supply was tolerably good. Oats were a slow inquiry, at the late decline in value. The show of foreign was large.

ARRIVALS THIS WEEK.					
	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	730	830	2,940	50	1,330
Irish	—	—	—	180	—
Foreign	15,320	1,150	—	41,660	100,000
					2,340 bls.
					Mais, 2,790 qrs.

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TO CORRESPONDENTS.

NONCON.—Heartiest thanks for his kind remembrance.

Our correspondents, as well as our readers, will probably see with us the propriety of closing with the past year any controversial correspondence commenced during its progress. This is our reason, reluctantly acted upon, for not inserting the communications of "A Christian Brother," "A Country Deacon," "Henrius," "X," &c.

The Publisher will be glad to learn the name and address of the person who sent yesterday 2s. 2d. in stamps for a copy of the "Nonconformist Sketch Book." Post mark, Cambridge.

The Nonconformist.

SATURDAY, JANUARY 4, 1868.

SUMMARY.

THE Christmas and New Year's festivities have this year been dashed with Fenian alarms, the greater part of which have proved to be unfounded. Elsewhere we give a list of the canards and hoaxes of the week. The disposition to give currency to every rumour, however improbable, is very seriously to be deprecated. Those who do so are simply allowing themselves to be made the catpaw of the small knot of conspirators who, in England at least, have resolved themselves into an association for the circulation of false news among a credulous public, with the object of magnifying their own power, and of setting Englishmen against Irishmen. It is painful to record that in this fell purpose of stirring up race antipathies they have to some extent succeeded—that is, in some places Irish workmen have been dismissed or shunned, because they are Irish; in others, they are required to meet in public to protest against any sympathy with murder, assassination, and arson! As if the excitement were not strong enough, the Conservative Working Men's Constitutional Association, having otherwise been unable to keep up a public appearance, proposes to float on the top of a great anti-Fenian demonstration. We earnestly hope that if our artisans at this time of day deem it needful to exhibit their loyalty and humanity, they will not range themselves for the occasion under the banners of an "organised hypocrisy," and especially that they will reassure their Irish fellow-workmen.

The actual deeds and attitude of the Fenians are serious enough without the addition of false reports. It is a very grave matter that the desperadoes who planned the Clerkenwell outrage are still at large, and that the case against those in custody is apparently very far from complete. It does not seem that any persons besides Vaughan have turned Queen's evidence, though it is notorious that all the outrages are concocted by a few score of Irish-Americans, whose persons and haunts are known, though no sufficient evidence has yet been obtained to commit them. Sir Stafford Northcote, a Cabinet Minister, told his friends in Devonshire on Wednesday that the Fenian leaders are few, that "the Government have such perfect confidence in the spirit of all classes, that they would not shrink from calling for any exceptional measures for the protection of the public peace," but "nothing of the sort is necessary"; "that abundant precautions" have been taken, and there is no reason for anything like alarm. The Government probably knows more than is supposed. Thus the Home Secretary warns the authorities of Swansea that some sixty of the Fenian filibusters have embarked at New York, with the in-

tention of landing at one of the obscure ports of the British Channel, and it is no doubt for this privateers that our cruisers are on the watch. The Government have recommended the swearing in of special constables in some fifty towns, and the suggestion has been everywhere taken up with alacrity.

In Ireland the need for vigilance is unhappily more necessary, because there the sympathy with the Fenians is more extended. Only public apathy or worse could have rendered possible so daring an act as the plunder of a gunmaker's shop at Cork in open day with impunity, while the attack on a Martello tower at the mouth of that harbour seems to have been undertaken in a spirit of mere bravado. Yet, be it remembered, the Habeas Corpus Act is suspended in Ireland, and the country is occupied by an imposing military force! There is too much reason to fear that disaffection in the south of Ireland is widespread and increasing, that the infamy of such deeds as the Clerkenwell outrage makes little impression upon the alienated population, and that the formidable preparations which are being made by the Government throughout that district indicate the fear of another outbreak. But perhaps the Fenians are after all only creating a stir to refill their exhausted exchequer!

News from various sources has come to hand relative to the Abyssinian expedition, but the most favourable is unfortunately the least reliable. It is said by telegram from Alexandria that the chains had been removed from the captives, and that there was a chance of their release. But this is only a stray rumour from Massowah. King Theodore was pushing on from Debra Tabor with his European prisoners to secure the other captives cooped up in the stronghold of Magdala—a place which, according to Mr. Rassam, cannot be taken by any native force that can be brought against it, unless aided by internal treachery. The wily barbarian was, however, treating his prisoners with more consideration. Colonel Merewether, with the pioneer force, was at Senafe, in the highland district, preparing for an advance on Umbatta, about a hundred miles distant. If there were decent roads in Abyssinia, it would be easy to make a bold dash at Theodore's small and ill-appointed army, and in a few weeks rescue his victims. Sir Robert Napier has, however, left Bombay, and is probably by this time at Massowah. But the correspondents' letters indicate great defects and disorder at Annesley Bay and the camp, predict that Magdala cannot be reached before the rainy season sets in, and hint at the probability of two campaigns. "It is by failures, especially in war," says the sarcastic *Times*, "that the British people learn. We shall do better next year, and completely master the subject by the time we have found out that the expedition was a mistake altogether from the beginning, and that we have done no good to ourselves by it, though, possibly, some good to others we don't care so much about."

The quarter's revenue returns will create increased disgust at this costly African enterprise. The late commercial crisis is telling severely on the national resources, which show a decline of 804,955*l.* on the quarter. The falling off is chiefly manifested on the Income and Property Tax, which tells of middle-class reverses in trade; and on the Excise, from which it may be inferred that the workpeople suffer with them. We have all been on the look-out for a favourable reaction, but the signs of an improvement in trade generally are not yet visible, and commercial confidence has not returned.

Yet England is perhaps better off than America, where a complete paralysis of industry is combined with enormous prices for all articles of consumption. The cry of enforced idleness, if not of severe distress, is heard throughout the Union, and that at the beginning of the severe American winter. We have our fifty thousand unemployed in East London; the city of New York has an equal number. Not a single branch of trade, except oyster-growing, seems to be flourishing in the States. Furnaces are blown out, mills stopped, retail establishments have little custom, and the clerks and artisans who stand all the day idle are recommended to go into the country districts, and turn their hands to agriculture. America is no longer a land of Goshen to expatriated Germans and Irishmen, though they still continue to cross the Atlantic. The full results of our commercial panic were slow in coming, and our cousins in the States are now discovering that a great and exhausting war cannot be brought to a triumphant end without disarranging the national industry.

Perhaps with a view to quiet the prevalent apprehension, Napoleon III. gave audience to Count Goltz, in his new capacity as the representative of the North German Confederation,

on the last day of the old year, instead of the *Jour de l'An*. That ambassador's reception was formal and ceremonious. The personal professions of "sincere friendship" on behalf of the King of Prussia the Emperor did not reciprocate; but he embraced "the opportunity with pleasure to confirm the good understanding existing between the two Governments." At the same time, he expressed confidence that the Count "would continue as heretofore to exert all his efforts to maintain between the two countries that friendly understanding which is the pledge of their prosperity and a guarantee for the peace of Europe." France reluctantly accepts "accomplished facts" in Germany, and perhaps we ought not to expect that she should do so with grace. The Bill for augmenting the army has nearly passed through the Legislature, but M. Rouher is at pains to show that its operation will be slow, and that it has no reference whatever to the present European situation.

THE IRISH MANIFESTO.

A REMARKABLE document has just been published—a Declaration in the name of the Irish Roman Catholic clergy, drawn up with the view of setting forth the evils under which Ireland labours, and the remedy which they regard as the most efficacious, if not the only one, to give peace, security, and progress to the country. We have presumed to call it the Irish Manifesto. It embodies the whole case of the people of Ireland against English administration of their interests. It is the ablest paper—State paper it may be termed—the most impressive, and the likeliest to draw after it political consequences of high moment, that has made its appearance for many years past, and, in some respects, will compare favourably with the American Declaration of Independence. At present, it bears but few signatures, and those of priests of no great eminence in the Roman Catholic Church of Ireland—but as it will remain open for signature until the 1st of February, we can hardly doubt that it will receive names enough to constitute it an essentially national protest. So it will be considered abroad, where it will be the text of universal comment, not very flattering, probably, to British pride. So, especially, it will be read in America, where it will explain, if it do not justify, the fierce disaffection which pervades and saturates the Irish element of population on that continent towards everything English.

"As the bird by wandering, as the swallow by flying," says the royal sage, "so the curse causeless shall not come." Great national crimes are sure to be followed by signal national chastisements, and the evil suffered in the shape of retribution is the evil naturally born of the wrongs committed. It is the fashion of the age to shut out God from the government of the world—as if man's theories could paralyse the operation of divine laws. It would seem as though the generation least disposed to acknowledge that behind law there is ever a lawgiver, and behind justice there is ever a judge, is also the generation selected by the Supreme Ruler to illustrate by their own experience the inevitable sequence of punishment to evil doing, even though centuries may intervene between the cause and the effect. For some time past, Ireland has been as a blight to the prosperity of the empire. It has proved the "chief difficulty" and the scandal of modern English statesmanship. We want to pacify Ireland, and we cannot. We wish to rule her in a spirit of equity, and we find ourselves unable to conciliate her. We are ready to think that a "curse causeless" has come upon us, which is as impossible as that the swallow should return to us in summer without flying. We are inheriting the penalty bequeathed to us by our ancestors. Our infirmity both of purpose and of power, in relation to Irish affairs, is the fruit of their misgovernment. The nation that persisted in unrighteous administration is the nation which has now to endure the consequences of it, and the Ireland which our fathers oppressed, harried, degraded, shut out from all good, shut up to all evil, is the Ireland appointed to wield the scourge upon their descendants. "The parents have eaten sour grapes, and the children's teeth are set on edge." The law of Providence laughs to scorn the *dicta* of our philosophy.

The Manifesto now before us shows why the Irish are what they are. England legislated them into national pauperism. "For three generations," it is said—and those who are best read in history will best know how truly it is said—"every means of acquisition was, by the laws of the land, snatched from the native race. 1. Confusion was sought to be introduced into every family by law. 2. All the professions were closed to people of the old faith by law.

3. The ownership of land and the holding by lease were forbidden by law. 4. All political power, position and advantage, even to the office of common bellman, were forbidden them by law. 5. All the handicrafts, even to the humble pursuit of the artificer, were impossible to them by law." And after 1772, when Ireland began to have and to exercise the same national rights, her industries and trade were hampered, shackled, ruined, lest it should come into competition with those of England. "Thus, from the very beginning of English rule, the Irish population may be said to have been impoverished by law. From the English invasion to the Reformation the "Irish enemy" was impoverished by law. From the Reformation to the reign of James I. the Irish Catholics were impoverished by law. From the reign of James I. until the year 1782 the Irish Catholics were not only impoverished, but the very possibility of acquiring either knowledge or wealth was taken from them by law. And when the Irish Catholics were allowed to raise their heads and look around they found every species of manufacture ruined, and every species of commerce by which they might ever grow into a knowledge of the very process of acquisition—they found them all destroyed by law."

In 1846 came the famine. "England could purchase in any or every market in such a contingency. So could France. So could almost any country; because every country but our own had something to live upon besides the price of the produce of the soil. We had nothing, because law had utterly swept everything that in our trial could sustain us; and thus it happened that we lost two millions of our people by death and emigration, and gained many lessons that now-a-days produce their fruits in thoughts and aspirations which bode some trouble to the Empire."

The danger of allowing the present condition of Ireland to remain what it is, is pointed out in two or three impressive paragraphs. Irish disaffection, we are told, is home and foreign; abroad it is downright war, and at home is partly sympathy and partly conspiracy—but nearly universal. What, then, is to be done? "A land tenure will accomplish something; removal of the Protestant ascendancy by placing the Protestant Church in the same position before the State as the Catholic Church, will accomplish much; equality in education, and the removal of the anomaly of giving a freedom of education, on the condition of people giving up freedom, will do its share"—but "we solemnly declare that the only means of effectually tranquillising Ireland is by a restoration of her nationality."

Now, waiving for the present all discussion of the extreme measure proposed—namely, the repeal of the Union—we feel bound to admit that a case is made out in this Declaration which will justify, nay, even require acquiescence in that alternative if no other will suffice. The Act or Treaty of William Pitt, carried against the will of the Irish people, by the most shameless corruption, may or may not have been a wise and beneficent measure for Ireland as well as for the empire—but, at any rate, let us beware of taking our stand upon it as irreversible. What we recognise as the most glorious feat of modern statesmanship in the policy of Austria towards Hungary, should not be denounced without a moment's deliberation as impossible to be entertained in reference to the somewhat analogous relation of Great Britain to Ireland. We do not say that Ireland would necessarily gain by securing for herself a domestic Parliament, and a separate Government under the British Crown. We do not pretend that the empire would not be weakened by this duality. But we do think that it is due to a nation which our legislation and administration have incontestably brought to the verge of ruin, that in the event of all other measures failing to reconcile the Irish people to the Imperial rule—in the event of its being found that we are incapacitated from doing justice to the sister isle—we should dispassionately discuss even this ulterior demand—and either do away with all ground for it, or, however regretfully, accede to it. We have our fears that milder remedial legislation may turn out to have been deferred until it has lost its efficacy to heal so deep-seated a disease—but we may rely upon it that less injury will result to the empire from even a repeal of the Union than from obstinate antagonism to Irish interests and Irish aspirations.

EXPLORATION OF PALESTINE.

A THOROUGHLY accurate exploration of the land so familiar and sacred to our thoughts as the scene of Old and New Testament history, will commend itself as an "enterprise of pith and moment" to most minds, quite irrespec-

tively of the religious faith they accept. The opportunity for accomplishing it just now is rare, will probably be temporary, and, if missed, may never return. The Government of the Sultan smiles approval on the undertaking, and the work is being carried on, under specially favourable auspices, by men peculiarly qualified by both their enthusiasm and their ability, to conduct it successfully. The sole desideratum, we believe, is sufficient funds—and we cannot suffer ourselves to doubt that those will in due time be supplied by the liberality of wealthy and intelligent Christians, whether at home or abroad, whether in or out of the Church Establishment. It is a task in which all can assist without the smallest compromise of their theological opinions or their ecclesiastical differences—for all will share in whatever triumphs may be achieved.

Something considerable has been done within recent times, in surveying the upper surface and the more prominent features of the Holy Land—something in identifying ancient sites, and in tracing the connexion of the sacred history with the geography of the country. But it happens that the most vivid illustrations of facts and events relating to the ancient and "peculiar people" lie buried beneath the accumulated rubbish of centuries—so that there is need for us, as the Dean of Westminster aptly reminds us, to do at Jerusalem, "what has already been done at Pompeii, Rome, Egypt, and Nineveh." From what has been accomplished, Dr. Stanley anticipates great discoveries. He imagines that the investigations now being made beneath the surface may probably lay bare the catacomb within which were the tombs of David, and of the Kings of Judah. "the prototype," he says, "of all the Royal tombs of the modern world." Whether this anticipation will be realised or not, and, if it be, what light it will shed upon Old Testament history, may be left, for the present, to speculation. But it is past all doubt that the natural features of old Jerusalem—the Jerusalem of our Lord's days—will be opened up by the explorations now being carried on. Already, we are told, the enormous depth of the walls of the city has been disclosed by recent excavations, and history, both sacred and profane, has received additional light from the fact. In truth, there are buried in and around Jerusalem, treasures of historical and topographical information, the price of which "cannot be compared with rubies"—treasures that may become the inheritance alike of all Christian churches, and of all Scripture students.

We are somewhat surprised that an enterprise of this character, especially considering it has won sufficient success to demonstrate its usefulness, has not evoked a wider and intenser enthusiasm than has yet been displayed. That it should ever have been allowed to languish for want of funds, could only have resulted, we should think, from insufficient knowledge of what was being done. We should not like to believe that anything resembling indifference to the project could outlive the circulation of requisite information. No doubt, the claims upon the purses of those who have anything to give, are very numerous, and, at this season of the year, very urgent. But the Palestine exploration is an exceptional enterprise, in its object, its scope, its timeliness, and the ability with which it is carried on—and we hope the hearty liberality with which it will be supported may be exceptional also. "Let us," as Dean Stanley said, "show but a hundredth part of the spirit of our forefathers in this matter, and we shall possess the Holy Land in a far truer sense than they did."

THE ALABAMA CLAIMS.

SOME short time since there was reason to hope that this open sore between the United States and England was about to be healed by the submission of the points of difference between the two countries to impartial arbitration. That expectation is, we greatly regret to say, not likely to be realised. The correspondence between Mr. Seward and Lord Stanley is, to all appearance, finally closed. The American Secretary of State, in a despatch dated Nov. 27th, declines the proposal for arbitration because it does not include among the questions to be reserved for reference that of the Queen's proclamation granting belligerent rights to the Southern Confederation. Our Foreign Minister, with good reason, refuses to submit a matter which is one of abstract international law, and which had already been decided in favour of English procedure by the recorded opinion of the late President, to the judgment of a third party. Mr. Seward's unreasonableness in insisting upon a crocheted of his own is, therefore, the sole obstacle to an equitable arrangement which would have cleared away

the misunderstanding between two kindred nations.

It might be supposed that time would eventually remove this difficulty, and that Mr. Seward's unreason would not permanently influence the policy of the United States towards England. But the suspicion naturally arises that that Minister and his colleagues do not desire a speedy settlement of the Alabama claims, and that they are not unwilling to keep open a row which can be converted into a serious grievance at some future time. Such is not, we hope, the case, though Mr. Seward's obstinacy rather countenances the belief. The term of office of that voluminous statesman will ere long expire, but it is by no means certain that his successor will ignore his irrational views. There seems to be now little doubt that General Grant will be the next President of the American Republic, and as little doubt that that popular officer entertains anything but amicable sentiments towards England. According to the well-informed correspondent of the *Daily News*, General Grant makes no secret of his indifference to the settlement of the Alabama question. In further explanation, the writer in question adds:—

This is a rather mild way of putting it; but I do not like to say—as it was reported to me—that he wants the Alabama controversy to be kept open, because this probably does him some injustice. I believe, however, he holds to the opinion that sooner or later America and England, unless some thorough and not merely external change comes over the latter with regard to this country, will be forced into a conflict, if for no other purpose, for the purpose of settling their relative positions, of deciding once for all what their relative political strength is, and he thinks the sooner the struggle comes the better, and that the Alabama case is as good a cause for it as any other. This may, however, be the opinion of a soldier merely. It is an opinion certainly very common in the army and navy. It may be that the responsibility of a high political position would make his views on foreign questions much sounder and more conservative. But there is no disguising the fact that such sentiments on the part of a man as silent, and dogged, and as little addicted to "bunkum" or popularity hunting, and at the same time as influential as General Grant, are at least disquieting. I know they cause some anxiety—not much it is true—but still some, to the Committee on Foreign Affairs at least in the Senate.

This news is certainly disquieting, but not alarming. We can hardly suppose that either Mr. Seward or General Grant reflects the opinions of the great mass of the American population in reference to England, and it is the freeholders of the States rather than the politicians who eventually decide any great issues at stake. Probably General Grant has his eye on Canada, but surely he need be in no hurry. If its interests incline that way, the British Confederation will not be long before it melts away into the greater one across the St. Lawrence. If not, the United States would hardly think it worth while to use violent means to bring about an undesirable annexation. But it is a grave fact that the Alabama difficulty is purposely kept open by American diplomacy, and that our own Government can now do nothing to bring about a fair settlement.

A GLANCE OVER EUROPE.

If Mr. Grant Duff has not had the experience of a statesman, he possesses all the qualities of a first-rate political critic. His annual address to his constituents is something to look forward to as presenting the great events of the day from a new, and often very striking, point of view, and registering with great distinctness the signs of national progress. We had no opportunity of commenting upon Mr. Duff's speech on the legislation and the principal actors in the Parliamentary drama of the past year, but we gladly avail ourselves, at the beginning of a new year, of his supplementary address to cast "a glance over Europe,"* under the auspices of so intelligent and vigorous a guide. Slight and somewhat disjointed as is the sketch before us, it is evidently the fruit of much keen observation, and, better still, of intimate acquaintance with leading statesmen in almost every country of Europe. Though a rapid review of past events, it is at times prophetic of the future. If a policy of non-intervention is now the recognised basis of our relations with foreign countries, there is none the less need that we should take an intelligent interest in what is passing around us, were it only to soften our insular prejudices, restrain our national self-conceit, and expand our cosmopolitan sympathies. "The non-intervention that comes of full knowledge," says Mr. Duff, "is better than the non-intervention that comes of ignorance."

The central figure on the canvass of the hon. member for the Elgin Burghs is North Ger-

* "A Glance over Europe, being an Address delivered at Perth, on the 19th December, 1867." By M. E. GRANT DUFF, M.P. Edinburgh: Edmonstone and Douglas.

many, "no longer a loose and singularly clumsy federation of States, but a federative State," with a constitution "more Democratic in name than in reality." Mr. Grant Duff is enamoured of the "thrifty, laborious, and educated Teuton" who is content to wait for the realisation of his aspirations; and, reversing his former watchword, to gain freedom through unity. He does not believe that, as the result of the victories in Bohemia, there is just one more great military despotism on the continent. "North Germany," it is remarked, "although politically less free than we could wish to see her, is far on the road to a completely constitutional state of things. The liberal influences which pervade society have become far too strong to be much longer held in check. Even Bismarck, than whom no living politician of any importance has so blasphemed and outraged the name of liberty, has found this out at last, and has only managed to keep up repression in one direction by opening the safety-valve in another." The events of the past year indicate a steadiness of purpose on the part of the North German Parliament which is more than a match for the imperious Bismarck. We quite agree with Mr. Duff that the new Federation is a substantial counterpoise to Russia in the continental system, and has virtually overthrown French supremacy in Europe, and even that it is a mistake to suppose that because Prussia is a great military power, she must necessarily be aggressive. We are told on all sides that the Germans are a pacific race, and Mr. Duff says that "the very men who conquered at Koniggratz hated the hard necessity which tore them from their homes." Unquestionably the liability of every class, without exception or substitute, to military service in the army, tends to check the martial spirit, but the Prussian system, by developing the military instincts of the nation, constitutes no small danger, especially as long as its resources are wielded, with little check, by a soldier like King William and his unscrupulous Prime Minister.

Mr. Duff, however—and the point too much concerns the peace of Europe to be slurred over—is very hopeful for the future of Germany. He praises, in terms which we hope the event will justify, the wisdom and liberality of the Crown Prince who must ere long succeed to the Prussian sceptre and the headship of the Fatherland, and expresses confidence that "the spirit that seeks to turn even the sands and marshes of the Mark of Brandenburg into a garden, the spirit that established, amidst the depth of humiliation and disaster, the grand University of Berlin, and that has, within the last few months, found time to create, both in the capital and in Bonn, scientific establishments which are the admiration of the world, has but imperfect sympathy with the vulgar glories of the battle-field." United already for mutual defence, North and South Germany will meet this very month in the council chamber, not indeed for avowedly political objects, but as members of that commercial bund which looks after the trade interests of all Germany. The people of Hesse Darmstadt, Baden, Wurtemberg, and even Bavaria, are rather held back by Count Bismarck than by their own inclinations; and though, as Napoleon III. well knows, a war with France would drive them into the Confederation, it would also tend to Prussianize Germany, and retard the development of constitutional freedom.

Though not an ardent admirer of the Emperor of the French, our Scotch critic exonerates him—and justly, as we have before said—from desiring either to provoke war on the Luxemburg question, or to carry matters to extremity in Italy. Mr. Duff gives good reason for believing that in the former case German national feeling was too strong for the secret arrangements of the two Cabinets, and would have precipitated a war between France and Prussia but for the intervention of diplomacy. But it does not seem to occur to him that this overweening patriotism may again override the pacific counsels of diplomacy, and grow with what it feeds upon. German domination is as little to the interests of Europe as French supremacy. The explanation given of the new Imperial policy in Italy is also intelligible. Napoleon III., averse in his heart to uphold the tottering throne of Pius IX., would have "ventured to let his hand be forced by the Italian Government," but for the humiliation and loss of prestige resulting from the disastrous Mexican expedition. That he has committed himself so deeply to the future support of the Pope is, however, one of those blunders of policy which can only be explained by the apparent necessity of using the priest party to secure an overwhelming Imperialist majority at the coming elections. The Emperor prefers his own dynastic interests to the claims of Italy. But Italy will still be a thorn in his side. "The difficulties of the Government of Florence have

been terribly increased by the high-handed policy of France. In all quarters of the country, disturbers of the peace, Bourbonist, Muratist, Anarchist, begin to raise their heads. 'If,' said to me lately an Italian whom I seldom find wrong, 'Rome is much longer withheld, I foresee that all the devils will be unchained in Italy.'"

The domestic policy of France is next briefly passed under review. Mr. Duff hopes rather than expects that the Emperor's loss of credit abroad will have the effect of "forcing him to make concessions to liberal opinion at home." For our own part, we fear that the restricted promises of last January are not soon to be realised. The nation has done without liberty for sixteen years, and the basis of the Empire is the army, the peasantry, and, in a more limited sense, the commercial classes. Disaffection may have gone "deeper this year than it has ever done before," but Mr. Duff is probably correct in believing that "the advanced political opinions of intelligent circles in the capital are not effectively shared throughout the country." In the mass the French people have room neither for free thought nor free action. They are the victims of the most elaborate bureaucratic system in the world—so perfect and homogeneous, that it is a ready and effective instrument of despotism, whether wielded by Imperialist, Royalist, or Republican. An improvement on the feudalism of the last century, it is in the present day the great stumbling-block to national progress. Liberty in France is little better than an abstract idea cherished by Parisian authors and journalists, but excluded from French institutions by the centralised system which has existed since the time of Napoleon I. There is little hope of the freedom of a country from which have been torn up by the roots all those elements of local self-government which sustain its vitality.

Mr. Duff does not believe in the Liberalism of Baron Beust, whom he regards as a statesman of the French rather than English or Teutonic type. Yet the antecedents of the Austrian Minister will bear comparison with those of Count Bismarck, and his success in the enterprise he has undertaken has been quite as signal. The dualism of the Austrian empire is now an established fact; the most difficult questions between Hungary and the rest of the Kaiser's dominions have been adjusted; the two separate Diets are in action at Vienna and Pesth; the constitution has been formally adopted; the Catholic hierarchy rebuked and defeated; a responsible Ministry has just been formed at Vienna; the Austrian army has been reduced to the lowest possible standard, and national bankruptcy has been averted. Supported by the good faith and firmness of Francis Joseph, Déak the Hungarian, whose name, as the member for Elgin says, deserves a place with that of Pym and Hampden, and Beust the Saxon, have been the chief instruments in effecting these mighty changes. For aught we know, Baron Beust may not be at heart more liberal than Count Bismarck, but undoubtedly, under his auspices, constitutional freedom has been more firmly established at Vienna than at Berlin.

We pass over Mr. Grant Duff's allusions to the prospects of a united Scandinavia in the north; the condition of Holland, which needs not fear being absorbed into Germany; the hopeless state of Spain; Greece, the progress of which is to be measured by her brigandage; the disorganised condition of Roumania, "the Cremona of Europe;"—to take note of his views on Russia and Turkey. Mistrusting the Slavonic proclivities of the Czar's Government, and regarding the downfall of Poland as final, he looks upon it as the sound policy of Western Europe "not to play into the hands of that party in Russia which wishes to keep her isolated, but in every way to increase its relations with, and its influence upon her." So far from viewing with alarm the advance of that Power in Central Asia, Mr. Duff comes to the wise conclusion that we should cultivate a good understanding with her in that region, and not plunge into "the fathomless gulf of Afghan politics." "England wants no more Asiatic conquests, and if Russia is not satiated by annexing Khiva, Bokhara, and Samarcand, which she will no doubt one day do, surely China and not India will be the goal of her ambition."

The Czar seems to be preparing to reopen the Eastern question, contrary to the sagacious advice of Count Bismarck, but has met with an unexpected rebuff from the Emperor Napoleon, who now sides with Austria in her Turkish policy, and still gives a *quasi* support to the pretensions of Polish partisans. "Should this present policy," says the *Russian Invalide*, "not be abandoned, it will convert the armed peace now existing into a serious war." At present the various Russian Ambassadors are sit-

ting in conclave at St. Petersburg, perhaps discussing the feasibility of an insurrection in the spring among the Bulgarians who are thought by some to be the "coming" race of the Eastern peninsula. If, however, Russia does not precipitate a conflict for her own purposes, which would be at least a hazardous enterprise for herself, the Eastern question might be left to settle itself. Serbia, with an energetic population of more than a million, is virtually independent, and Turkey proper is passing through a quiet revolution. "While the Christians have thriven, and their prosperity is proved by their personal appearance, and their having possessed themselves of the best houses and the most eligible sites in the great towns," says Mr. Longworth, in a Parliamentary paper—"I have of late years revisited Varna, Tournova, Rustchuck, and Kustendjie—the Turks seem to be gradually shrinking from public view into the obscure and unfrequented suburbs. Still, their demeanour is that of stoical endurance." Surely it is the interest of Europe to allow this natural change to go on to the end without any external interference whatsoever.

MATINS.

ONE fine morning in a beautiful August not very many years ago, it happened to us to be leaving the little village of Champéri, noted, we believe, chiefly as a resting-place on the way to the much more famous spot, "the Eagle's Nest," in the valley of Sixt. We quite sympathise with the feeling of instinct which makes our domestic plaything, pussy, cling so closely and abide so lovingly to the last to the four walls of the dwelling which has been its home. After having made a pleasant sojourn in some strange sweet spot, gone in and out among the inhabitants until their faces have grown familiar, looked our fill at all Nature's glories until they have indeed become an open book, out of which we have read pleasant things, become settled into a little niche at meal times, and enjoyed sweet repose on our (not) downy couch, such as seldom visits the more exercised brain at home—we say that after having rested in such blissful repose, we invariably leave our temporary home with a deep sigh of regret. On this occasion to which we specially refer, we had risen a great while before day, as we had a four hours' walk down into the valley before us, ere we could reach a station and be whirled away to the next point on our route. We remember well the look of the little village as it lay in darkness and slumbers, as we slipped out of *La Croix Fédérale*, the twilight just showing a faint glimmer over the snow-clad top of the mountain, in a cleft of whose side Champéri seemed to nestle, while our own way could scarcely be discerned through the gloom, and we had to feel for each turn of the road. On we plodded, very quietly and a little sadly, for we had made some kind friends, and, after the fashion of mortals, were wondering when, if ever, we should meet them again. Still on we went, and the twilight crept down lower and yet lower, the mountain top glowed and blushed "rosy red" with the salutation of the rising sun; the birds first chirped lazily and then sang out loud and clear, the flowers gave forth their morning sacrifice of sweet incense, and our own way literally became straight and plain before our face. Just as the first ray of sunlight pierced into the valley, we rounded a sharp projecting boulder which obstructed our view, and the little cupola of a tiny village church rose up distinct and bright in the sunshine, while a joyful "carillon" rang out melodiously, to be echoed back again from every mountain peak. We watched, and far as the eye could see, as the summons was heard groups of the peasants were making their way to the church, the women dressed just as they were going to their day's work of tending cattle or in the fields, and the men with many an implement of husbandry over their shoulders or in their hands, which was reverently deposited outside the church until they sang their matins. Short the service was, we remember; ever and anon as we wound down the zig-zag road, the notes of a powerful organ and the chant of women's voices mingling with the deeper tones of their husbands or brothers, were borne down upon our listening ear, until at length we saw the congregation slowly dispersing, and the curé passing leisurely among them, evidently bestowing his morning blessing. And we went on our way with lighter hearts and quickened steps, revolving a thought or two which has often refreshed us since, and which we hope will convey our new year's greeting to all our readers now.

We can recall, when as children we were turned out of the nursery on New Year's morning, with clean pinafores and shining faces, and were bidden to go round to papa and mamma, and then in turn to the brothers and sisters, wishing each "a happy

New Year." We said the orthodox thing, comfortable in the usual childish belief that if we only did as we were told, we were good, and so all would be well. Of course, that at that age we should or could have understood anything of the flight of time, or even what a new year meant, except in so far as we had to write a new figure as the terminal one of the four, at the foot of our copy-book pages, is simply absurd. But wait a little!—let the years come and go, until we ourselves sit in the arm-chair, and our little ones come to whisper prettily in our ears the same time-honoured formula. We rest our eyes and wonder. A happy new year! Oh, blessed child, to dream that such a thing can be! The same weight of years which has thinned our hair and planted wrinkles on our brow, has deprived the changing seasons of all possible novelty, and we but take up the ordinary common and inevitable burden of daily life and daily toil, on the first of January, exactly where we laid them down on the thirty-first of December. And yet our boy or girl smiles up in our face, and wonders why we look so grave! "I don't trouble about that," said a little fellow of our acquaintance, when one of those pesterers of childhood that one sometimes sees was trying to puzzle him with questions as to what he would do in this circumstance or that,—"I just learn my lessons and play, and try to be good always, and papa looks after the rest." Could we all repeat that experience, we might indeed look forward to a happy new year!

Probably it is the sense of uncertainty as to all which may be, that invests our first of January with at best only a subdued hope. We expect less from our friends than we used to do, and with the common blindness of human nature, we of course ignore the fact that we are unwilling to make the effort of being as much to them as in the old days, and as that reciprocity cannot last which, as Trench says, is all on one side, they and we grow cold together. So we find what solace we can in remembering that somebody besides ourselves found out and handed down to posterity some very disagreeable experience about "making idols, and finding them clay, and bemoaning the worship." Did ever any other result come from idol worship?—and if our friends are first set up on a pedestal, and then have to fall dishonoured and dismembered, like Dagon, on the threshold of the shrine where they were so lately held sacred, who is to blame? We look for less from what we used to fancy was the bountiful hand of the future than was our wont. No golden shower falls into our lap; no wealth of ideas rushes into our brain unsought; no crowd of admirers suddenly recognise our merit and do homage to our overwhelming genius. All that does come our way comes but slowly, and it is well if by patient continuance in well-doing we are allowed to hold that surely. We even come at last to believe less in ourselves, at least if we are honest, and dare to scrutinise with unflinching glance. Our failures—it is idle to talk of the force of circumstances—we should have battled more nobly, and surmounted them; or at least it is cowardly now to shield ourselves behind them, and try to escape from blame. Resolves have borne a humiliating resemblance to early dew, and good intentions have been wafted away on the silver fringe of the morning cloud. And what is left to us, as we must go forth to another year, albeit with steps as faltering and unwilling as those with which our first parents went forth into the wide, wide world—just what upheld them, their faith in a living, loving God.

In these days of increasing reverence for many formulas and mere forms, we almost hesitate to speak approvingly of some customs, fast growing into institutions, which we really admire and in heart approve. The watch-night service, for instance; at first we believe among the Moravians, next imitated wisely enough by the Wesleyans, and now in gradual course of adoption by other sects into which the so-called religious world is divided. So much of all observance of all "means of grace" has degenerated into simple habit, or a necessary conformity to respectable conventional usage, that thoughtful men begin to fear least that which alone renders any form desirable or some forms of real benefit, a keen spiritual apprehension of that which lies veiled and hidden behind, should be lost sight of altogether. And the excitement of a watch-night service is, we venture to think, not at all times favourable to the clear, calm, comprehensive review of the past to which the dying moments of a year invite us, nor to the trembling consciousness of our own weakness combining with an unwavering linking of that weakness on to the Great Strength through whose might all things are indeed possible, and which makes the coming year hopeful. Still we confess to a sympathy for watching in the new year, and as we listen to the music of the bells we say amen to the prayer, as

it refers equally to the world at large or to the little world within us,

"Ring in the Christ that is to be!"

"The thick darkness where God was," writes the historian in the Book of Exodus. Did the brave heart of Moses, we have often thought, at first fail him for fear, as he too beheld, with the rest of the people, the lightnings and the mountain smoking, while the voice of the trumpet almost overbore the roll of the thunders, and the panic-stricken multitude "removed and stood afar off"? Did he too at first turn away from that sight as terrible? and was it only when the thought occurred to him that from the midst of the burning bush many days before there had issued the voice of God, that he recovered courage to venture near to the thick darkness, in recording which he afterwards so touchingly adds, "where God was." Men always shrink from darkness. From the first conscious hours of childhood, when we sorrowfully watch the retreating candle of our nurse, and feel safer if only some one could be left with us, whose voice, or it may be silent presence alone, makes the gloom less terrible, or throughout all our changing experiences, while as we grow older mental or moral difficulties or perplexities hedge us round with a darkness that may be felt, we all of us, and always, need some hand to grasp, and at least some friendly voice piercing through the gloom, and plainly audible above all the conflicts of our nature. Like Moses, our poor feeble humanity will exceedingly fear and quake, unless with him we shall find our Lord even in the heart of the darkness, or as afterwards in somewhat similar, though like awful manifestations of the immediate presence of Deity, Solomon was able so confidently to express himself, "The Lord said that He would dwell in the thick darkness."

And if so, what harm can the darkness do us? What does it matter that the political horizon is so constantly overcast by threatening clouds, and that the peaceable solution of one difficulty is so certain to be followed by the speedy evolving of another? What matter that principle is so frequently sacrificed to party, till the hearts of righteous men tremble like old Eli for the ark of God? What matter that power is mostly given, not into the hands of the most capable, but to those of the most cringing, till the noblest and best keep out of the way, and let the world jog on as it will? What matter, if our own path of high resolves and righteous acts, as we look back on it, is marred by sad deflections from the straight-line (as the furrows of an inexperienced ploughman make manifest his unskilfulness), and we tremble as we enter on another year, mysterious to us as a sealed book, but certain to bring with it the same conflicts, and to make us acquainted, it may be, with yet newer and sadder experiences. Let our matins rise up to heaven clear and confident, as we address ourselves to the work and warfare that the coming months of this year will unfold to us—"The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid?" Let us take most thankfully and to their utmost limit use most joyously, every mercy of outward circumstance, of blessed home happiness, of the sweet sympathy of "comfortable friends"—as an old divine expresses it—(and all friends are not comfortable: but very far from it, alas!)—and all the hallowed joys which spring from a divinely-nurtured growth of the higher life within us, and then?—Then let us go forth into the darkness believing that so far as is necessary for us, light for each step of our pathway will be given, and that, even if we are made to enter into the thick darkness, we shall not be alone, for there we are most certain to find our Father God.

We enter on another year,
Unknowing what may come,
The future may be bright and clear,
Or dark and wearisome;

But the unfolding of the whole
Shall God's behest obey,
Submissive to the same control
That regulates each day.

To all His bounteous hands dispense,
He hears the raven's call.
And His unslumbering Providence
Beholds the sparrow fall.

I enter, then, another year,
Unknowing what may come,
But satisfied that God is near
To guide and guard me home!

The New Zealand local Legislatures have adopted the practice of posting confirmed drunkards, and the colonial *Examiner* gives the following as the first case in Nelson:—"Notice.—The undermentioned person having been convicted of drunkenness three times within the space of six calendar months, you are hereby cautioned not to supply him with spirituous liquors, wine, ale, beer, or porter, for a period of one year from this date." Then follows the name and description of the offender.

The works for bringing the waters of the Vannes to Paris are about to be immediately commenced. The estimated cost is 800,000*l*.

Literature.

VON SYBEL'S FRENCH REVOLUTION.

FIRST NOTICE.

Despite the multitude of books which the French Revolution has called forth, Professor Von Sybel has managed to strike out a path for himself, and to produce a work of considerable freshness and interest. So far as the mere strife of parties is concerned, it is hardly probable that very much remains to be told. The various stages in the progress of the Revolution have been so fully described, the character and motives of the actors so closely scrutinised both by friend and foe, the principles and aims of the contending factions so clearly set forth by some of their own number, that we cannot expect much new light to be shed upon a narrative which has already been written by adherents of the *Ancien Régime* and Constitutionalists, by Girondist and Jacobin, by Orleanist and Bonapartist, by Conservative lovers of the past and earnest sympathisers with the modern spirit of democracy. As little can we hope that scenes which have already employed the artistic genius of Lamartine and the far grander though more rugged power of Carlyle, not to name Michelet, Louis Blanc, and a host of others who have treated the subject with more or less success, will be portrayed more vividly and effectively than they have been already represented. Professor Von Sybel, therefore, very wisely renounces all attempt to compete with those who have preceded him in this particular department. A solid German professor, indeed, is not the man to whom we should look for those brilliant passages which, in the case of some whom we have named, light up the course of the story, and probably our author has exercised a wise discretion in determining to "forego" a great number of splendid effects. We certainly see little evidence of his possessing the mastery of style necessary to produce them, and still less of that sympathy with his subject which is, if possible, a still more essential qualification. He has very wisely, therefore, both for his own reputation and for the benefit of his readers, undertaken a less attractive but not less useful work by resolving to treat chiefly of some less noticed phases of the great Revolution. His attention has been given chiefly "to the politico-economical and financial affairs of the French Revolutionary period, and to the relations of France to the rest of Europe." On both these points he has collected a great mass of new and most valuable information, and so fully does he treat the latter that he has really given us a history of Europe for the time over which it extends. His work is thoroughly German in its character, cautious and somewhat conservative in its tone, anti-democratic and anti-Gallican in its sympathies, as might be expected from a professor at Bonn, but learned, accurate, and impartial, the great value of the matter more than atoning for any occasional heaviness of manner, and awakening a higher and more enduring interest than could have been secured by the mere graces of style. As a contribution to a correct understanding of the policy pursued by the several European Courts towards the young and struggling Republic the book is invaluable, and whatever may be the author's own feelings relative to democracies, it will, by its revelations of royal selfishness, do much to shake the confidence of those who may still be disposed to put their trust in princes.

Its contents, he tells us, "may be arranged under three different heads: the overthrow of the French monarchy by the democratic revolution; the annihilation of Poland by the two last partitions; and the dissolution of the German Empire by the war of the First Coalition," events which, however apparently dissimilar, have this point of resemblance, that "in all we see the fall of mediæval feudalism, which in Paris and Warsaw, as well as in the constitution of the German Empire, turned out to the advantage of the modern military state—a fact which gives its peculiar character to this epoch, and enables us to measure the capacity of the Liberals of that period." It is not necessary to say a word to indicate the special interest and value of the work which the author has thus laid out for himself, and all that the most minute and painstaking study of the public or private documents of the period could do to fit him for a complete and exhaustive treatment of so wide and difficult a subject has been done. It is to be regretted that the Courts of Austria and Russia still continue to show

* *History of the French Revolution.* By HEINRICH VON SYBEL. Translated from the Third Edition of the original German Work, by W. C. PERRY, Esq. In Four Volumes. Vols. I. and II. London: John Murray.

such jealousy as to the use of their archives for the purposes of the historic inquirer. Russia has shown more liberality, herself furnishing the public with fuller information than Austria has yet given, but both one and the other refuse access to the diplomatic papers of the time. Happily, other countries act upon a wiser policy, and Herr von Sybel has thus been able to consult the original documents relative to the most important transactions of the period, and thus those which have hitherto been veiled in mystery are made comparatively clear. He does not speak too strongly, therefore, when he tells us that "almost all the decisive moments of the great war—the origin of the Austro-Prussian—the causes of the contest—the enigmas of the campaign in Champagne—the origin of the Polish partition—the breach between England and France—the rupture of the Coalition—the separate peace with Prussia—all these events, which have been the subjects of a thousand controversies, now lie in undoubted clearness before the eyes of the historical inquirer."

At present we have only the first two volumes, which carries the narrative down to 1793, but there is in it so much of value that we shall look anxiously for the remaining portion, and hope that the author will yet be able to fulfil his purpose of continuing it to the beginning of the Consulate. It will not take the place of the older histories, but it is just as true that they do not supersede the necessity for a book like this, the production of an intelligent foreigner who, though perhaps he may not be quite so free from all bias as he thinks himself (for who is there that has entered at all into a subject, which has such many-sided relations, who is not more or less of a partisan?) may materially be expected to take a more calm and dispassionate view of many of the events than Frenchmen themselves. Considering how large a part of his book is occupied with an account of the struggle between France and the continent, they, indeed, may be a little amused at the quiet assumption of the good German that the absence of French national feeling will render him more impartial. Still it is evident that he has endeavoured to be fair, and even where we cannot accept his judgments, or fail to trace the animus under which they have been formed, we must give him credit for the scrupulous care he has taken in his statements of facts.

The first chapter is occupied necessarily with a view of "France before the Revolution," and whatever judgment our author may have formed as to the principles of that Revolution, or the wisdom of the Liberal leaders at its head, he has told us enough here to show that it had become inevitable, and that there was much in the history of the past to explain and extenuate the excesses by which it was disgraced. His statements are all the more impressive because of the plain, unadorned manner in which they are set forth. The fervid indignation which expresses itself in Mr. Kingsley's eloquent and suggestive pictures of the misrule, wickedness, and oppression of the *Ancien Régime* are certainly much more suited to the subject, but we question whether, after all, they produce an equal effect. Nothing could be calmer and less impassioned, yet nothing more damning, than the hard facts, or still harder figures and statistics, by which our author illustrates the miserable condition to which the nation had been reduced by the selfishness and injustice of the privileged classes, whose idleness, corruption, and injustice had eaten out the very vitals of its strength. The crown, the clergy, and the nobles, were all alike oppressors of the poor and "the deeper the moral degradation of the higher classes, the larger and more selfish were the claims they made upon the commonwealth." In olden times, privileges were enjoyed by the nobles on condition of the performance of certain duties to the State, but while they had renounced the latter, they clung all the more eagerly to the former, and "nobility, which had once been a public office, was now nothing more than a title to personal enjoyment. Thus the whole system tended richly to endow the higher classes, without demanding of them any services in return; and to exhaust the lower classes by oppressive taxation, without granting them any political rights." A privileged class may long hold its position undisturbed, especially where the unprivileged have not been educated with the sentiments of freedom, if it shows itself worthy of its distinction by the personal virtues of its members. But here the taint of selfishness was everywhere, and developed itself in other and worse forms than those to which our author gives prominence. A very significant sentence, however, gives some idea of the spirit of the classes whose baseness and folly hurried France on to the great catastrophe. "It is not the

least characteristic feature of the indolent and selfish licentiousness into which the higher classes of the great nation had fallen, that of all securities, life annuities were most in favour; by means of which the purchaser procured the higher interest for himself, while he robbed his children of the capital." Such a state of things was marked out for destruction. It was not only decayed and old, but it was utterly rotten at the core, and the financial deficit which led to the convening of the States-General was evidently only the occasion not the cause of its overthrow.

On no point are our author's views more new and striking than on the economical condition of old France. There has been a very prevalent idea that she had no class of small proprietors, and that the monopoly of the land by a few great landlords was one of the main causes that led to the Revolution; but this he shows is only partially true. The testimony of Arthur Young and Turgot, as well as the reports of some of the intendants of the day, shows, on the contrary, that there was a large number of peasant landowners, and that very much of the land was broken up into such small holdings as to be quite insufficient for the maintenance even of a moderately-sized family. At present 183,000 great landowners hold eighteen million hectares, 70,000 of the middle-class own fourteen millions, and about the same quantity is divided among four millions of peasants. We were certainly surprised to learn that "when we compare these figures with the pre-revolutionary period, we find the number of poor possessors exactly corresponding to one another." Still there can be no doubt that the position of the landed property of the country was one of the most serious evils of the time, for while one-third was held by men too poor to cultivate it properly, the other two-thirds belonged to the privileged classes, who were too selfish, too indolent, too thriftless, too fond of aristocratic show and splendour, to attend to their duties as landlords, and endeavouring to find some compensation for their own neglect in the excessive demands made upon their miserable tenants. What was wanting, and what has been created by the movement of 1789, was a middle-class of proprietors, such as own nearly one-third of the soil at the present day, "substantial enough to derive from their land a sufficient livelihood, and yet humble enough to be bound to constant and diligent labour." This fact is deserving of special notice at a time when the rapid accumulation of land in a few hands amongst ourselves is awakening a daily-increasing anxiety in the minds of all anxious as to the future of the country. It affords, at all events, a strong argument to those who are contending for that perfect freedom of trade in land, as in all other property, which certainly cannot be enjoyed so long as the present system of restrictions is continued. "How often has it been announced by feudalists and socialists" (says Professor Von Sybel) "that entire freedom of trade would lead to the annihilation of the middle classes, and leave nothing but millionaires and proletaires! We here see the very contrary proved by one of the grandest historical facts. The feudal system, by its restrictions, crushed the agricultural middle-class; the rule of freedom created it afresh." The sequel proved also that the exclusion of the active, energetic, enterprising middle-class from all participation in landed property, and the consequent inevitable isolation of the landowners as a superior order, is one of the gravest misfortunes which can befall a nation.

The effect of it was seen on the meeting of the States-General, in the complete separation of interest between the nobles and the *tiers état*, and the dispute which immediately arose as to the way in which the Assembly should be constituted and should vote. The blame of all the difficulties that arose our author throws upon the Government, which invited discord and courted its own defeat and that of the privileged orders by want of a distinct policy and a determination to enforce it. The whole story is told in the most quiet way, not even the exciting scenes connected with the celebrated "Jeu de Paume" being sufficient to call forth any enthusiasm, but he appreciates as fully the mistakes of M. Necker and his colleagues as Carlyle did when in his own scathing words he held up to ridicule the distracted court, who imagined "that they could scatter six hundred National deputies big with a National constitution, like as much barndoor poultry big with next to nothing, by the white or black rod of a supreme usher." It is something to find it confessed in a work like this that the first errors were with the Court, the Ministry, and the nobles. The Ministry who convened the States might at first have decided whether they should meet in one assembly or as inde-

pendent corporations, but they showed that they were unequal to the crisis by leaving this fundamental question to be disputed among the different orders themselves. "The nobles showed themselves haughty, dogmatical, and aggressive, and the clergy cautious, unctuous, and tenacious." The Commons could not but succeed against such antagonists. They had a distinct policy, and, what was of immense importance, they were of one mind in relation to it. They put themselves in the right from the first, and by the first great victory they won decided the whole course of the movement. When the old expedient of a bed of justice had been tried in vain, and when Marshal Broglie (Mr. Carlyle's "War God") had been summoned only to find that the disaffection of the army rendered any action impossible, the ultimate success of the contest was decided, and the only question was as to the form the revolution would take, and the extent to which it would proceed.

We differ much more widely from some of our author's estimates, both of men and events, as we proceed, but here we must, for the present, part company with his very able and learned book. If there is in it a strong leaven of Conservatism, it is widely different from such productions as those of Sir Archibald Alison and John Wilson Croker, and we have had so much eulogy, often very extravagant, of the Revolutionary leaders and their doings, that we can well afford to listen to one who looks at them from an opposite stand-point, and it may be sometimes forms too disparaging an estimate. We hope, however, when the pressure of books demanding early notice is diminished, to return to these volumes and point out some of the facts in relation especially to the policy of foreign nations, which they have brought out.

MACMILLAN'S SUNDAY LIBRARY.*

This is the first monthly part of a work, which initiates a series to be called the Sunday Library. A number of authors of reputation are engaged to contribute, and if advertising is to accomplish the object, the series will be popular. Now it is very important that books intended to convey religious information in the historical form, should be not only attractive in style but trustworthy in their statements. If the scanty details which have been preserved, respecting the first century of the Church, cannot be arranged so as to form a whole, it is undesirable to eke them out and patch them up with the idle legends and fictions of later ages. When it is thought right to rehearse these legends and fictions, there must be a cautious intimation of their source and character. Where such intimation is neglected, ordinary readers will receive falsehood as truth, and the spirit of credulity if not of superstition will be fostered.

These remarks are called for by the "Pupils of St. John the Divine," the authoress of which betrays the most grievous lack of critical discernment. Her style is good, and it is a pleasure to read her transparent sentences, but the introduction of legendary matter without correction or question is a grievous blot. So long as she follows the New Testament we have not much fault to find, although she takes occasional liberties in paraphrasing its records. Thus, at p. 22, when speaking of John the Baptist, she says, "When John was between twenty and twenty-five years old, it was reported in Galilee that a priest, who had been brought up in the desert, was preaching in a wonderful manner on the banks of the Jordan, and that all men were going to hear him." Now the New Testament tells us all men counted him as a "prophet," but not a word is said of their esteeming him a "priest." And how about his age? He was a few months older than Jesus, and we have no proof nor shadow of proof that John began to preach when he was between twenty and twenty-five years of age. But, leaving this, we note that at p. 19 the reader is informed that John the Evangelist's mother Salome "is said by Papias (one of St. John's own pupils) to have been either the sister of the Blessed Virgin, or the daughter of her husband Joseph by a former marriage." The Papias who mentions Salome is a mediæval author, and not the ancient writer of the same name; and this late author really says that John was the son of an aunt of the Lord's. Again, John's brother James "seems to have been a year or two older than himself"; but in truth we know nothing about it. Again, the full and detailed account of Simon Magus is only in part historical, and yet common readers will fancy it is almost entirely so. Almost; for the story ends thus: "It is said, that growing more confident in his

* *The Pupils of St. John the Divine*. By the Author of "The Heir of Redclyffe" Part I. London: Macmillan and Co.

"delusions, Simon tried to fly from the top of a high tower, but fell and broke his leg, and that his death was caused by his insisting on being buried alive, in the expectation that he could raise himself from the dead on the third day," p. 46. Again, at p. 50, we read that there certainly was "a symbol the same in substance" as the Apostles' Creed soon after "the first council" at Jerusalem. Again, p. 51, "John was apparently detained at the holy city by his sacred charge of the mother of our Lord, whom he tended with reverent care until her death, fifteen years after the ascension." This is rubbish, every word of it, and the production of mere fancy as embodied in later legends. The statement that the Apostle John went to preach among the Parthians may be similarly characterised; for, true or false, it is not history.

The authoress mentions as a fact, what is only a supposition, when she says that the John Mark of the Acts wrote a life of Christ under the dictation of Peter. The two Marks may or may not have been one. And it is only a supposition that "the Holy Communion continued the idea of the daily sacrifice." That Peter and Paul were put to death on the 29th June, A.D. 66, the one by the sword and the other by crucifixion head-downwards, may be very good tradition, but is poor history. That the Claudia and Pudens of Martial are the Claudia and Pudens of Paul, is an ingenious guess, or a pretty conceit, which is however unable to bear investigation, any more than that Aristobulus preached in Britain, or that Timothy was torn to pieces by a mob in Ephesus, or that Trophimus was bishop at Arles. The authoress exaggerates when she says St. John's first epistle "used to be marked as the Epistle to the Parthians," for this title only appears in one Greek MS., and a few Latin; and, besides, it rests on no authority. That St. John was sent to Rome is mere tradition, of no more value than the story that the temple candlestick was thrown into the Tiber and is there now (p. 78). Biblical critics will certainly smile when they read that "from other sources" we gather that the Jezebel of the Revelation was a Jewess or Chaldean known as the Sybil (*sic*) Sambatha, who practised magic rites in a temple outside the walls of Thyatira! Excellent history this for our gullible race of tradition lovers! St. John's tame partridge and adventures with the robbers are very credible after this.

But seriously, is it not a disgrace to us that books claiming so important a place among us, should be suffered to appear disfigured in this way? It is useless to say that the doctrine is mild, the style fascinating, and the narrative instructive, for the whole is vitiated by this intermingling of elements which are at once the offspring and the cause of credulity and superstition. We know how ready people are to believe what they are told, and how the appetite for legend grows by what it feeds on. We know, too, that as a trade speculation history spiced with a little fiction is more likely to pay. But for all that, we have a right to demand that books professing to claim a high position, should, when religion is the theme, be constructed with the strictest regard to accuracy.

LITERARY NOTES.

Mr. Gladstone has contributed to the January number of *Good Words*—as every one knows—an article on the book "Ecce Homo." It is the most discriminating and elaborate vindication of the author's line of argument we have yet seen, and will in all probability give a fresh impetus to the sale of the book, and induce many persons to study it, who have hitherto formed their opinion of it at second hand. Mr. Gladstone shows that the offence of the author of "Ecce Homo" is quite as much against the sceptics as against orthodoxy; inasmuch as he has succeeded in "bringing home to the reader's mind with a wonderful force and freshness this impression, that there is something or other called the Gospel, which whatever it be, has very strong, and what may even turn out to be very formidable claims not merely on the intellectual confederation, but on the loyal allegiance and humble obedience of mankind. To drive home this impression to the heart and mind of the nineteenth century, now already grown elderly and growing old, disturbs the self-complacency of a mind determined upon comfort, and naturally enough, constitutes a grave offence in the views of those to whom the chequered, but still noble fabric of actual Christianity, still casting its majestic light and shadow over the whole civilised world, is a rank eyesore and an intolerable grievance." To the "objector on the side of orthodoxy this volume, quite apart from those occasional offences (as we will call them) of language that have already been mentioned,

delivers a most serious challenge," because it shows the character of our Lord on the human side only, whereas they hold, "that He is not a mere man, but is God made man; and that He ought not to be exhibited in any Christian work as a man only, but as God and man." Of such an objector Mr. Gladstone inquires, "whether their impatience of a detailed picture of our Lord in His humanity is really so unequivocal a sign of orthodoxy as they suppose; or whether, on the contrary, it may rather be a token that the religious mind among us has, from want of habitual cultivation, grown dry and irreceptive on that side of the Christian creed, so that the kind of writing which they encounter with rebuke and suspicion is the very kind which is needed to bring us back to the full vigour of that mixed conception of the character and person of our Lord, which in reality forms, according to the acknowledgement of nearly all communions of the Christian name, the central idea of the Christian system." In answer to the charge that the author teaches half truths, Mr. Gladstone replies that while this is indeed "indefensible and mischievous when they are taught as whole truths," there is "an order and succession in the process of instruction, and that which is not good as a resting-place may be excellent and most necessary as a stage in an onward journey," for it must be remembered the author's method is tentative and not didactic. In concluding the first paper on the subject, Mr. Gladstone proceeds by a most careful examination of the facts to point out that the author of "Ecce Homo" in approaching our Lord's character on the human side is not departing from the spirit of "the original and great *evangelium* of the Gospels themselves," nor even from their very form. We can hardly expect our words to reach many who have not had the opportunity of reading this remarkable article, appearing as it does in a magazine which penetrates to the interior of China and is eagerly looked for by the Pitcairn Islanders! but we cannot withhold our testimony to its value and interest.

We have looked forward with a little curiosity to the appearance of an article in the January number of the *Contemporary Review*, on "The London Press. Part I. *Spectator*, *Guardian*, and *Nonconformist*," which has been pretty freely announced as forthcoming. We considered ourselves in good company notwithstanding the many occasions of difference we have had with our two weekly contemporaries, and hence we were prepared to receive our due meed of praise. We had, however, scarcely anticipated so cordial and appreciative a recognition of our character and influence as this writer yields. The article is lively and effective, dealing hard blows at the cynicism and dishonesty which are specially characteristic of the *Saturday Review* and some other high-class journals. "Anything harder (says this writer) more rancorous, more unjust, more daringly personal in an ill-mannered way, more impudent in suppressing what is to be said 'for the prisoner at the bar,' and generally more cruelly bent on victory and the last blow at any cost, than some of the journalism of polish and culture, it is not easy to imagine." The following quotations will show the tone of the article towards ourselves and the two journals already named:—

We would entreat those who may think we approach this question with a foregone conclusion, and those who imagine they have ready a store of facts to quote against any such conclusion—plentiful proofs, for example, of the honour and goodness of men who would disclaim the theological spirit in all its shapes—not to give themselves unnecessary trouble. We dare to promise that no real injustice whatever will be done to any side of the truth by us, though we may make mistakes, and may err in the less or more. The thing we have chiefly in our mind when we speak of justice, or equitable kindness, as a thing that grows best where the theological spirit is breathing, is not at all a common matter. It is an easy thing to expose a fool. It is an easy thing to write a "strictly just," i.e. a very cruel and wicked, review of a book. It is an easy thing to "cut up" a public man, as Earl Russell was, some little time ago, "cut up" in the *Saturday Review*, in an article which sent a thrill of disgust through England, although it contained, perhaps, not a word that might not be justified, as justice goes in journalism. This kind of thing is mere Jack Ketch work. It is only a part of that tyranny of expediency, under commercial checks or inspirations (as may happen), into which journalism seems threatening to drift too far just now. If it be too much to expect that a newspaper should be conducted on heroic principles—though that is not too much to demand—it is, at least, a pardonable refreshment to turn for a short time to journals like the *Spectator*, the *Guardian*, and the *Nonconformist*, where it is evident that "effect" is not the thing aimed at, and that the inspiration is independent.

It is a small matter that organs of opinion and sentiment like these do not command fabulous circulations. Where they do go, they touch the best, the boldest, the most generous, the most self-denying natures, in whom is the hope of England and the world, if anywhere. The three newspapers we have selected to begin with, we take as types of the better journalism of England, on account of the spirit which pervades them. But our space is exhausted, and we must postpone illustration by

extract and some little criticism in detail to another day.

It is with much pleasure we learn that Mr. Skeats's "History of the Free Churches of England from 1688 to 1851" is completed, and will in a few days be ready for delivery to subscribers. We must reserve comment for a future occasion, merely remarking that Mr. Skeats has evidently made himself master of his subject, and has travelled over an immense area of undigested history for his material. In the sixth part he has occasion to refer to the establishment of the British and Foreign Bible Society. Not a few of its present supporters would be surprised, and perhaps a little nettled, if they knew as much as does Mr. Skeats about its origin:—

In the year 1804 another movement, destined to exercise the most beneficial influence upon the human race in every part of the globe, was commenced. Towards the close of the eighteenth century a great want of Welsh Bibles was felt by ministers of religion in that country. Few families were in possession of a single copy of the Scriptures. So urgent was the need of a supply, that the Rev. Thomas Charles came to London to place the matter before some religious people. Having been introduced to the committee of the Religious Tract Society, it was suggested by the Rev. Joseph Hughes, a Baptist minister, who was present, that there might be a similar dearth not only in Wales but in other parts of the country, and that it would be desirable to form a society for the express purpose of circulating the Scriptures. Inquiries were made in various parts of England as well as on the Continent, and it was found that people everywhere were almost destitute of the Bible. "The British and Foreign Bible Society" was the result. This society was founded on unsectarian principles, it being resolved that one half of its committee should be elected from amongst Churchmen, and one-half from amongst Dissenters. Mr. Hughes, as a Dissenter, was also elected one of the secretaries.

The establishment of this society provoked a controversy of almost unprecedented heat and continuance. For nearly fifteen years the religious world was agitated by two questions: first, whether it was expedient for Churchmen and Dissenters to unite in circulating the Scriptures; and secondly, whether it was desirable, under any circumstances, that they should be circulated without the Book of Common Prayer. Charges, pamphlets, letters, and speeches, almost without number, appeared on both sides of these questions. Excepting those who were opprobriously stigmatised as the "Methodist" clergy, or, in other words, the leaders of the rising Evangelical party, nearly the whole body of the bishops and ministers of the Established Church arrayed themselves against both the formation and the constitution of the Bible Society. . . . Denunciation followed upon denunciation. The Bishop of London opposed it because Dissenters of any sect could be admitted upon its committee, "and when," he said, "admitted into religious society with us, they will—and it is natural for them—endeavour to gain the ascendancy, and to supplant us whenever they find an opportunity." The Bishop of Winchester denounced it because it "was not framed with a sufficient security to the Church of England." Dr. Herbert Marsh, Margaret Professor of Divinity, and afterwards Bishop of Peterborough, addressed a memorial to the Senate of the University of Cambridge, protesting against the constitution of a society where an equality of power and interest between Dissenters and Churchmen was admitted, in which there was an "evident danger that the pre-eminence of the established religion would be gradually forgotten and lost." "That Churchmen," he added, "by their association with Dissenters in this modern Bible Society, increase both the political and the religious importance of the latter, is too obvious to require illustration." The society, it was said, would have only a "harmful" operation, calculated to interfere with, impede, and curtail the inestimable interests of piety, and peace, and true religion. "Supply these men," cried a country clergyman, "with Bibles, (I speak as a true Churchman) and you will supply them with arms against yourself." "Dissenters," cried another, "can now get Bibles more easily than ever." It was gravely argued that, without the Liturgy, men were left in doubt whether the principles of the Established Church should be embraced by them or not; that they wanted a guide to lead them into the Church; and that unless they were supplied with the Prayer Book, the Bible might be misapplied to doctrine and discipline most discordant with those of the Church.

Many of our present readers will meet here for the first time with the account of the origin of the "Liberation Society."

Ultimately it was resolved that a convention of delegates should be summoned to meet in London in the month of April, 1844, with the view of openly forming an Anti-State-Church Association.

The proposed conference was held in London, on April 30th, and May 1st and 2nd, A.D. 1844. Nearly eight hundred delegates responded to the summons which had been issued. Such a meeting, of such a character, and for such a purpose, was without precedent in the history of English Dissent. Yet many of the most influential members of the Free Churches held aloof from it. The only general representative body which sent delegates, was the Baptist Union. Only three conspicuous ministers of the Congregational churches of London were present—Dr. Py. Smith, the Rev. John Burnet, and Dr. John Campbell—and the last-named subsequently retired from the association. The Congregational Union of Scotland sent, however, several representatives, and the Rev. Dr. Wardlaw prepared a paper to be read before the meeting. The unendowed Presbyterian bodies of Scotland sent the Rev. Andrew Marshall, of Kirkintilloch, Dr. Adam Thomson, the Rev. Dr. Ritchie, Professor M'Michael, of Dundfermline; the Rev. Dr. Young, of Perth. The Friends were conspicuously represented in Mr. Joseph Sturge, and the Unitarians in Dr. John Bowring and the Rev. Dr. Hutton. The Jamaica Dissenters requested the Rev. William Brock, of Norwich, to represent them. The Toller family sent one of its members, the Rev. Henry Toller, of Harborough. The veteran contro-

versalist, the Rev. William Thorn, of Winchester, was also there. The section of England which sent by far the greater proportion of delegates was the midland counties. There, also, were Dr. Thomas Price, the Rev. James Phillips Murrell, of Leicester; Dr. F. A. Cox, Mr. Edward Swaine, Mr. Josiah Conder, Mr. Aspley Pallatt, Mr. Thomas Russell, of Edinburgh; the Rev. Charles Stovel, of London; and Mr. Edward Miall—names most of which now belong to the past history of Dissent. At the first meeting Dr. Cox presided, and read a history of the circumstances which had led to the conference, and a justification of the movement. A resolution was then passed to the effect that the period had arrived when a more defensive policy, on the part of Dissenters, had failed to meet the requirements of their position, and that an effort to diffuse their sentiment with the view of preparing the public mind for the extinction of the union subsisting between the Church and the State was enforced by their interests as Dissenters, and imperatively called for by their obligations as Christian men. A paper, by Dr. Wardlaw, on the principles of Voluntarism, was also read. On the next day, Mr. Miall read a paper upon the practical evils resulting from the union of Church and State, and the Rev. J. W. Massie, of Manchester, a paper on "The External Forms in which the Established Principle manifested itself." On the third day, Mr. J. M. Hare read a paper on the precise meaning of the phrase, "The Separation of the Church from the State, and the Legal Change which such Separation involved"; and the Rev. J. P. Murrell, of Leicester, a paper on "The Means of Promoting the Object of the Conference, and on the Spirit in which they should be employed." The proceedings of the conference were, throughout, of a calm and deliberate, yet enthusiastic character. As the practical result of its labours, it resolved to form an association, to be called "The British Anti-State-Church Association," the object of which should be the liberation of religion from all governmental and legislative interference. An executive committee of fifty, and a council of five hundred persons, were appointed to conduct the affairs of the Society.

Our old and usually sober acquaintance, *Blackwood's Magazine*, has this month committed a serious escapade. It will be remembered that it has recently animadverted in strong terms on the fast style of some fashionable novels, which offend decency and morals in the effort to be sensational. Well, *Blackwood's* for January gives us a continuation of a story called "Linda Tressel," and we are bound to say that we have seldom read anything more reprehensible than certain portions of it. Right-minded parents will be indignant that such vile and disgusting trash should be provided for their sons and daughters, and justly so, for the situation and the language prove the writer a person of unhaste imagination, and fitted to corrupt those whom he professes only to amuse.

The British Quarterly Review. January. 1868.
London: Jackson, Walford, and Hodder.

Mr. George Macdonald has received from the *British Quarterly* the tardy justice which has long been his due. A competent and sympathetic critic has gone carefully through his works and noted their chief points and peculiarities. Crediting their author with originality of genius, he nevertheless traces to their sources the various elements which have gone to the composition of a mind not less susceptible of influence, than capable of spontaneity. He admits the truth of the oft repeated complaint against the author, that his works contain no plots in the proper sense of the word, and that he writes stories only that he may preach sermons; but he defends him by saying that the sermons are very good, which we admit. He is, however, we think, wanting in perception of one of Mr. Macdonald's most marked peculiarities, one which has puzzled many of his readers and given offence to not a few. We refer to his supernaturalism, or to what is commonly called his spiritualism. The reviewer speaks of it as an element "of the genius of Macdonald which has a strong affinity for the marvellous." He says it is a "mood of mind characteristic of a peculiar stage of intellectual development, in which superstitions, once terrible, continue to be half believed, and to furnish an element of picturesqueness and poetry to the thinking and feeling of the people." He thus associates it with the second sight of the Highlander, which was probably real enough to Macdonald in his childhood, and may have been expressed by him as a feeling as well as held by him as a belief. This seems to us a very inadequate explanation of what is the very water-mark of his mind, which is not so much an acquired habit of thought as a necessary element of his thinking and being. He possesses one of those natures to which the invisible world is more real than the visible, and to which the body, instead of impeding the entrance of the spiritual, seems to lend itself as an instrument and a channel. It is owing to this that his philosophy partakes of the antique realism which finds a personality for every quality, and which regards nature as a living soul. It is the condition of all poetic expression, though not of feeling, that the mind should realise the existence of that of which it thinks; this condition Macdonald's mind fulfils, and hence the intense reality and beauty of his descriptions of natural things and of mental words. Very truthfully the reviewer says of the "Portent: a Story of the Second Sight," "that it is the finest piece of literary art ever founded upon the superstition it embodies. In its way it is a masterpiece. The execution is equal to that of anything we have from the hand of Macdonald, if not superior. In language at once nervous and

splendid, with rapid, firm, decisive strokes, never loitering in sentimental digression, never intruding philosophy, never over-doing description, he tells his "weird and awful tale. His pen is at once pencil and paint-brush; for we behold every scene and every figure in trenchant outline; and yet we see the whole, as through the rich brooding colours of a sultry and gorgeous sunset." Summing up the worth and tendency of his writings, the reviewer believes them to be both "sound and healthful." Of his creed the following account is given:—

"He believes in God and in man, and will not have it that they are so wide apart as some theologians would make it appear. He believes in goodness, in virtue, and that of the right sort, masculine yet gentle, pure yet strong; Christian virtue, not pagan; the centre of his ethical system is love for God and love for man; the centre of his actual universe is the God-man. But, in particular, the genial, sunny, rejoicing spirit of these books is healthful and beneficial at a time when weariness and disappointment and brooding pain cast strange shadows over the noblest minds. There is a cry as of despair in much of our literature: a cry which is loud and bitter in the latest works of Ruskin and Carlyle. With our much cultivation we have overlaid the simple original instincts of our nature; we want better bread than is baked with wheat, better proof of God, freedom, immortality, than exists in the very structure of our nature, and in the first flash of the universe, illuminated as it is with Deity, upon our eyes. A child-like, believing, rejoicing, yet brave and powerful nature like Macdonald's is, in days like these, a very precious boon of heaven."

Of the two articles on theological and ecclesiastical topics, the one treats of the Book of Common Prayer, the other of the position of the Established Church during the year just closed. These papers are so exceedingly well written, and exhibit such a sympathetic feeling for the members of the Established Church who may be harassed by its difficulties, that they are just such as we should feel satisfied to place in the hands of those who are honestly seeking for a reconciliation of present ecclesiastical differences. At the same time, they contain much information which will be found of value to many Nonconformists.

Of the other articles which make up this number of the *Review* we have not had time to take more than a rapid glance. The one on Abyssinia contains a vast amount of geographical and political information. The writer prophesies that we shall not gain anything from this expedition. He predicts the destruction of the Abyssinian kingdom, and that Mohammedanism will supersede Christianity. The destruction of Theodore involves this. "The strength of the empire will be gone; anarchy will return; the Egyptians will find no power of resistance; Mohammedanism will supersede Christianity; the Protestant Church will be not only degraded, but destroyed; the terrors of Abyssinian slavery will be renewed with increased virulence; and that fair land, lately so rich in promise, must suffer moral and material ruin."

We are heartily glad to see the subject of Utilitarianism has a place in the *Review*, and that it is treated in an expository as well as critical manner. We observe that the writer believes in conscience, and so far we welcome him; whether he has justified his belief by reason we have not had the requisite time to examine.

Gleanings.

The barber shop advertisements in a California paper are placed under the head of "Tonsorial Saloons."

Japan is said to possess 20,000 Roman Catholics, descended from converts made 200 years ago, before Japan was closed against foreigners.

At a concert at St. Austell last week, in singing the national anthem, the line, "Confound their knavish tricks," was altered to "Confound their Fenian tricks."

Pius IX. has just sent to the Prince Imperial a rather curious New Year's gift—various objects of art given by Napoleon I. to Pius VII. when he crowned the Emperor.

Savoy, Massachusetts, is said to be so salubrious that the only doctor in the town cannot support himself by his practice, and lately received a 100 dols. donation from the townspeople.

An Ohio paper contains an advertisement of an enterprising tradesman, who, at the end of it, announces—"Ministers of the Gospel supplied with goods at cost, if they agree to mention the fact to their congregations."

There is said to be a dog in New Albany, Ind., who is specially fond of playing on the piano. He gets on the stool, strikes the keys with his paws, throws his head back, and seems to enjoy himself thoroughly.

A forlorn old beggar, who had been living upon charity in Greenbush, N.Y., was found recently upon his miserable bed, with a bank-book in one hand and a bunch of greenbacks in the other. He had died counting his secret hoard.

Captain Sherard Osborn propounds a new Arctic exploration scheme—one for the discovery of the unknown land supposed to be somewhere in the Arctic seas, beyond the Frozen Ocean. The *Times* ridicules the scheme.

By the new contract with the Peninsular and Oriental Company, the Australian mail will leave London every four weeks and not on the 20th of the month, as at present. The first mail under the new contract will be sent from London on the 14th of March.

Births, Marriages, and Deaths.

BIRTH.

GRINLING.—December 30, at The Highlands, Crouch-hill, the wife of Mr. William Grinling, of a son.

MARRIAGES.

POWELL—JONES.—December 23, at the College Chapel, Chesham, by the Rev. H. R. Reynolds, B.A., assisted by the Rev. E. W. Jones, Henry, second son of the Rev. A. Powell, of Milton, Oxon, to Sarah Jane Charlotte daughter of the late T. D. Jones, Esq., C.E., Jamaica.

CATON—PRINCE.—December 24, at Carlton Chapel, Southampton, by the Rev. J. Collins, Mr. H. J. Caton, second son of Mr. Caton, Fawley, to Emily, youngest daughter of Mr. Prince, of Southampton.

FAWCETT—GREGGON.—December 24, at Bethel Independent chapel, Wortley, by the Rev. S. E. Wood, Joshua A., third son of Mr. D. Fawcett, to Hanna, only daughter of Mr. S. Greggson, both of New Wortley.

ROBERTS—LARNER.—December 21, at the Metropolitan Tabernacle, Newington, Surrey, Mr. William Peter Roberts, of Camberwell, Surrey, to Miss Martha Susan Lerner, of Clapham, Surrey.

CHAPMAN—THOMPSON.—December 24, at Broad-street Chapel, Reading, by the Rev. William Legg, B.A., assisted by the Rev. T. C. Gordon, M.A., the Rev. William Chapman, to Catherine Grace, eldest daughter of the late Mr. James Thompson, Leeds.

BRIGGS—HOWATSON.—December 24, at Hallfield Chapel, Bradford, by the Rev. R. Holmes, of Rawdon, assisted by the Rev. J. Makepeace, of Bradford, N. Briggs, Esq., Cliffe Cottage, Rawdon, to Isabella J. Wood, relict of W. Howatson, Esq., surgeon, and formerly of Wood Park, Galloway, N.B.

AVIS—FORD.—December 25, at Counterslip chapel, Bristol, by the R. P. Macmaster, Mr. John Avis, of Wivell-combe, to Mary Anna, only daughter of Mr. William Ford, of Horfield.

BADMAN—FRANKLIN.—December 25, at Hallfield chapel, Bradford, by the Rev. J. Makepeace, Mr. W. H. Badman, to Miss Isabella Franklin, both of Bradford.

BROMLEY—PORTS.—December 25, at the Congregational church, Chorlton-road, Manchester, by the Rev. J. A. Macfarlane, Mr. David Bromley, of Warrington, to Sarah Ann, youngest daughter of Mr. Joseph Potts, Manchester.

ROBERTSON—BURN.—December 25, at Wortwell Congregational chapel, by the Rev. M. J. Totten, William John Robertson, to Hannah Palmer, only daughter of Mrs. W. B. Burn, of Harleston.

SILENCE—WARNES.—December 25, at the Free Methodist church, Holt, by the Rev. G. Furner, of Cley, Mr. Alfred James Silence, to Miss Sophia Warnes, both of Boonsthorpe.

DJONES—BROWN.—December 25, at the Baptist chapel, Attleborough, by the Rev. W. Brown, Mr. John Jones, farmer, to Miss Maria Brown, both of Attleborough.

CALAM—HAGYARD.—December 25, at South Cliff church, Scarborough, by the Rev. R. Baigarnie, Mr. George Calam, of Leeds, to Ann Elizabeth eldest daughter of Mr. R. Hagyard, of Great Urffield. This being the first marriage performed in the church, the newly-wedded couple were presented with a handsome family Bible.

RAYNER—COLBECK.—December 25, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. William Henry Rayner, engine smith, of Hunslet, to Miss Sarah Colbeck, of Leeds.

MOTTRAM—WHITELEY.—December 26, at the Congregational chapel, Sowerby, Yorkshire, by the Rev. R. J. Sargent, Mr. Samuel Mottram, of Woodley, Cheshire, to Mary Jane, second daughter of Mr. Thomas Whiteley, of Cotton Stones, near Triangle, Yorkshire.

RHODES—MCURK.—December 26, at Howard-street Chapel, by the Rev. C. C. Tyte, Professor at Mansbro' College, Sheffield, James, third son of James Rhodes, Esq., Bentley Hall, Coal Aston, to Helen, younger daughter of Andrew McTurk, Esq., of Sheffield.

LEADBETTER—LAMB.—December 26, at Arley Chapel, Stoke's-croft, Bristol, by the Rev. Samuel Hebditch, Joseph Alfred Killingley, second son of the late John Edmund Leadbetter, Esq., of Dublin, to Harriet Newell, eldest daughter of Edmund Lamb, Esq., of Montpellier, Bristol.

WOOD—OLDRID.—December 26, at Grove-street Congregational Chapel, Boston, by the Rev. Joseph Shaw, William Chettle Wood, of Nottingham, to Fanny, niece of John Oldrid, Esq., J.P., of Barga, Boston.

BAKER—TAPSCOTT.—December 28, at the Congregational chapel, South Petherton, Somerset, by the Rev. W. Denham, James, eldest son of Mr. Baker, Littlefield Farm, South Petherton, to Martha Elizabeth, third daughter of Mr. Henry Tapscott, of South Petherton.

YOUNG—GLANFIELD.—December 31, at the Independent chapel, Mordach Bishop, by the Rev. H. Pope, of Sandford, the Rev. Henry Young, late of Melksham, Wilts, to Mary Ann, eldest daughter of Mr. J. Glanfield, of the above place.

BUCKELL—JACKSON.—January 1, at the Abbey Chapel, Romsey, by the Rev. W. M. Paul, Dr. Buckell, of 5, Church-row, and 7, Wellington-street, Islington, to Fanny, daughter of Mr. Jackson, of The Abbey, Romsey.

DEATHS.

WHITELEY.—December 14, in her forty-sixth year, Elizabeth, the wife of G. Friend Whiteley, Esq., of Park Gates, Richmond, justice of the peace for the county of Surrey.

DIXIE.—December 19, at Pelican House, Peckham, after an illness of nine days, Miss Elizabeth Dixie, in the seventy-sixth year of her age.

EVANS.—December 21, at Gobowen, Shropshire, the Rev. T. E. Evans, late of Manchester, formerly of Rhoe, Denbighshire, aged thirty-six.

HAYES.—December 21, at Fairfield, Leigh, Elizabeth, wife of Thomas Travers Hayes, in the forty-fifth year of her age.

WORNELL.—December 28, at Stanhope-street, Hampstead-road, Thomas Wornell, Esq., aged sixty-seven years. Friends will kindly accept this intimation.

BELL.—December 23, at Grexian Cottage, Norwood, the residence of her brother, Ellen Temple, the beloved wife of James Bell, Esq., jun., of Peterhead, N.B., and youngest daughter of the late Frederick Temple, Esq., of Norwood.

SPENCER.—December 25, at Wellington-terrace, Southport, Sarah Ann, fifth daughter of the late Edmund Spencer, of Ashton-under-Lyne. No cards.

BARNARD.—December 26, at his residence, Highbury Park, Edward Barnard, of Angel-street, St. Martin's-le Grand, aged seventy-one.

HODSON.—December 28, at Dartford, the Rev. William Hodson, aged sixty-eight, for fourteen years the respected and beloved pastor of the Congregational chapel, Lowfield-street.

HANNAH.—December 29, at Didsbury, aged seventy-five, the Rev. John Hannah, D.D., late Theological Tutor of the Wesleyan College.

KINGS.—December 30, aged fifty-one years, James Kings, pastor of the Baptist chapel meeting in Upton Vale Chapel, Torquay.

LANCIE.—December 30, the Rev. H. Lencie, of Bromley-by-Bow. On Friday week he commenced visiting for the East London Mission and Relief Committee, and coming home after having seen many poor families, he showed symptoms of great exhaustion; typhus fever in its most malignant form subsequently set in, and he died early on Monday morning, leaving a wife and four children, the youngest only a few days old, unprovided for.

JOHNS.—December 31, at Northwich, Cheshire, Mary, relict of the late Rev. D. Johns, of Madagascar, aged seventy-five.

GLAZIER.—December 31, Katie, the youngest beloved child of John T. and Emma Glazier, of 193, Tottenham-court-road, aged eighteen months.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 4th Victoria, cap. 37, for the week ending Wednesday, Jan. 1.

ISSUE DEPARTMENT.

Notes issued	£35,971,840	Government Debt	£11,015,100
		Other Securities	£3,984,000
		Gold Coin & Bullion	£30,971,840
	£35,971,840		£35,971,840

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,249,046
Public Deposits	£314,000	Other Securities	£30,125,062
Other Deposits	£21,654,971	Notes	£11,729,785
Seven Day and other Bills	£590,067	Gold & Silver Coin	£1,089,838
	£46,313,731		£46,313,731

Jan. 2, 1868.

FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, December 30.

The supply of English wheat to this day's market was small, and was easily disposed of, at an advance of 1s. per quarter on the rates of this day's night. The demand for foreign wheat was not great, but late prices were fully supported. Barley very firm. Beans and peas unaltered. The arrivals of foreign oats for the past week are large. These coming on the back of recent extensive supplies have proved too much for the present demand, and prices have been forced down fully 6d. per quarter on the week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red, old	60 to 73		Gray	42 to 44	
Ditto new	64 71		Maple	45 47	
White, old	72 79		White	46 47	
" new	64 75		Boilers	46 47	
Foreign red	67 72		Foreign, white	44 46	
" white	69 76				
BARLEY—			RYE	43 48	
English malting	34 35				
Chevalier	39 46		OATS—		
Distilling	36 40		English feed	25 32	
Foreign	33 35		" potatoes	29 34	
MALT—			" feed	25 30	
Pale	— —		" potatoes	29 34	
Chevalier	— —		Irish black	23 26	
Brown	50 57		" white	23 26	
BEANS—			Foreign feed	23 27	
Ticks	40 43		FLOUR—		
Harrow	41 44		Town made	37 44	
Small	— —		Country Marks	47 49	
Egyptian	42 43		Norfolk & Suffolk	40 48	

BREAD.—LONDON, Saturday, December 23.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, December 30.—The total imports of foreign stock into London last week amounted to 3,365 head. In the corresponding week in 1866 we received 3,333; in 1865, 5,682; in 1864, 5,174; in 1863, 1,559; in 1862, 3,161; in 1861, 1,118; and in 1860, 1,852 head. For the time of year the supply of foreign stock on offer this morning was tolerably good, and in fair average condition. Sales progressed steadily at very full prices to a slight advance. Fresh up from our own grazing districts the receipts of beasts were rather limited, but the general quality of the stock was good. The demand for all breeds ruled steady, at an advance in the quotations compared with Monday last of 2d. per 8 lbs. The best Scots and crosses sold at 5s. 2d. per 8 lbs., and a good clearance was effected. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,000 shorthorns, &c.; from Norfolk and other parts of England, 900 various breeds; from Scotland, 193 Scots and crosses; and from Ireland, 210 oxen, cows, &c. We were tolerably well but not to say heavily supplied with sheep for the season. Prime Down and half-breds moved off freely at very full prices. A few pens realized 5s. 2d. per 8 lbs., but the general top quotation was 5s. per 8 lbs. Long-wooled sheep were a slow inquiry, but not cheaper. The sale for calves was very inactive, at about stationary prices, viz., from 4s. 4d. to 5s. 4d. per 8 lbs. The supply was rather limited. Pigs continued very little attention. Prices, however, were fairly supported.

Per 8 lbs. to sink the Offal.

Inf. coarse beasts	3 6 to 3 8	Prime Southdown	4 10 to 5 0
Second quality	3 10 4 2	Lambs	0 0 0 0
Prime large oxen	4 4 4 8	Lge. coarse calves	4 4 4 8
Prime Scots, &c.	4 10 5 2	Prime small	4 10 5 4
Coarse inf. sheep	3 4 3 8	Large hogs	3 4 3 8
Second quality	3 10 4 2	Neat sm. porkers	3 10 4 2
Pr. coarse woolled	4 4 4 8		

Suckling calves, 23s. to 26s.; and quarter-old store pigs, 23s. to 27s. each.

NEWGATE AND LEADENHALL, Monday, December 30.

The supplies of meat, though good, having fallen off, the trade generally is steady, and prices have an upward tendency. Last week's imports into London were 37 packages from Rotterdam, 23 from Hamburg, and 1 from Harlingen.

Per 8 lbs. by the carcase.

Inferior beef	3 2 to 3 8	Inf. mutton	3 2 3 6
Middling ditto	3 8 3 10	Middling ditto	3 8 4 2
Prime large do.	4 0 4 4	Prime ditto	4 4 4 8
Do. small do.	4 6 4 8	Val.	3 10 4 0
Large pork	3 0 3 4	Lamb	0 0 0 0
Small pork	3 10 4 2		

COVENT GARDEN MARKET, LONDON, Saturday, Dec. 28.—Trade is still unusually dull, and prices continue to recede. Importations of foreign goods are still heavy. Good samples of hothouse grapes are now fetching fair prices. Large quantities of St. Michael oranges are arriving in unusually fine condition. Peas and apples comprise the usual varieties now in season. Chesham continue to make their appearance in large quantities. Potatoes have not altered in price since our last report. Some good asparagus has been sold this week. Flowers chiefly consist of orchids, Chinese primulas, pelargoniums, mignonette, early tulips, poinsettia pulcherrima, and roses.

BOROUGH HOP MARKET, Monday, December 30.—Our market continues in the same inactive state exhibited for some time past, and the intervention of the holidays has not tended to improve business, which is not expected to be resumed until after the turn of the year: prices remain merely nominal. The Continental markets are reported to be from 4s. to 5s. higher, but the actual business transacted of late has been very insignificant. New York advices to the 14th instant report a firm market but brewers keep prices in check by purchasing for immediate requirements only. Mid and East Kent, 6l. 15s., 6l. 15s. to 10l. 10s.; Weald of Kent, 6l., 6l. 10s. to 7l. 7s.; Sussex, 6l., 6l. 6s. to 6l. 15s.; Farnham, 6l., 6l. 15s. to 10l.; Bavaria, 4l. 10s., 5l. 12s. to 7l.; Belgium, 8l. 15s., 4l. 4s. to 4l. 15s.; yearlings, 5l. 10s., 6l. to 6l. 15s.

PROVISIONS, Monday, Dec. 30.—The arrivals last week from Ireland were 961 firkins butter, and 2,303 bales bacon; and from foreign ports, 16,546 casks, &c., butter, and 320 bales bacon. The demand for Irish butter is still very limited and the transactions are very few; prices remain nominally without change. Same descriptions of foreign are lower; Dutch declined to 10s. to 10s. 6d. The bacon market has quite recovered the late depression, and prices rallied 2s. to 4s. per cwt.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 30.—These markets are moderately supplied with potatoes. On the whole the trade is steady, at late rates. The import into London last week consisted of 744 tons—31 bags and 1,915 sacks from Dunkirk; 31 tons from Caen; 50 bags from Hamburg; 515 bags 8 barrels from Harlingen; and 393 bags from Dieppe. Regents, 10s. to 17s. per ton; flukes, 10s. to 17s.; rocks, 9s. to 13s.; French, 8s. to 9s.

SEED, Monday, Dec. 30.—There was a fair quantity of new English cloverseed offering: fine qualities were held at very full prices. White seed was fully as high, with few transactions in it. Trefoils were steady in value with a limited demand. No quotable change in any sort of mustersed. Foreign Alsike is offering on lower terms. Tares were generally fully as dear.

WOOL, Monday, Dec. 30.—The market continues very dull, and prices are again lower. The quantity of wool on offer is extensive, and of fair quality. The export demand, as usual at this season of the year, is altogether nominal.

OIL, Monday, Dec. 30.—The market for linseed oil has been wanting in activity; but prices have been fairly supported. In rape oil sales have progressed slowly. Palm oil has been firmly held, with a limited demand. Other oils have commanded but little attention.

TALLOW, Monday, Dec. 30.—The market is firmer. P. Y. C. on the spot is 43s. Town tallow, 41s. 9d. (net cash).

COAL, Monday, Dec. 30.—Market firm, at the rates of last day. Hetton 19s. 9d., O. Hartlepool 19s. 9d., East Hartlepool 19s., Caradoc 18s. 6d., Kelloe 17s. 6d., Russell Hetton 17s. 6d., Hetton Lyons 17s. 3d., Braddylls 18s. d., Keopon Grange 17s. 6d., New Balmont 17s. 3d., Eden Main 17s. 6d. Fresh ships, 8s.; left last day, 1s.; at sea, 10s.

Advertisements.

NATIONAL REFORM UNION.

Another of a Series of PUBLIC MEETINGS in connection with the National Reform Union, will be held in ST JAMES'S HALL, on THURSDAY EVENING, 9th January, at Eight o'clock.

EDWARD MIALI, Esq., in the Chair.
An Address on THE IRISH CHURCH, will be delivered by T. MASON JONES, Esq.

The Meeting will also be addressed by J. W. PROBYN, Esq., and other gentlemen.
Platform Tickets may be obtained at the office, 19, Parliament-street, S.W.

ADMISSION FREE.

WEEK of UNIVERSAL PRAYER.

SPECIAL UNITED PRAYER-MEETINGS will be HELD during the week commencing JANUARY 6, 1868, in FREEMASON'S HALL, Great Queen-street, every Morning at Eleven o'clock.

Addressees will be given by the Right Rev. the Bishop of Huron, Hon. and Rev. B. W. Noel, M.A., Rev. Joshua C. Harrison, Rev. Adolph Saphir, B.A., Rev. Richard Roberts, and Rev. William Haslam, M.A.

Programmes, containing names of Chairmen and Speakers, with the subjects for each day, may be had at the Office of the Evangelical Alliance, 7, Adam-street, W.C., where also Contributions toward the expenses will be gratefully received.

Meetings will also be held daily at the LONDON TAVERN, Bishopsgate-street, from One to Two o'clock.

THE PALESTINE EXPLORATION FUND.

A Society for the Accurate and Systematic Investigation of the Archaeology, Topography, Geology, and Physical Geography, Natural History, Manners and Customs of the Holy Land, for Biblical Illustration.

Patron—HER MAJESTY THE QUEEN.

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For Prospectus, Reports, Lists of Photographs, &c., apply to George Grove, Esq., Hon. Sec., Sydenham, S.E.

The Photographs may be obtained from Messrs. Bartlett and Co., 105, Fleet-street.

THOMAS COOPER'S ENGAGEMENTS for the Year 1868.

JANUARY 1, 2, 3, Lincoln.

4, 5, 6, 7, 8, 9, 10, Leek, Staffordshire.
11, 12, 13, 14, 15, 16, 17, Congleton, Cheshire.
18, 19, 20, 21, 22, 23, 24, Macclesfield, Cheshire.
25, 26, 27, 28, 29, 30, 31, Stockport, Cheshire.

FEBRUARY 1, 2, 3, 4, 5, 6, 7, Ashton-under-Lyne.

8, 9, 10, 11, 12, 13, 14, Huddersfield, Yorkshire.
15, 16, 17, 18, 19, 20, 21, Halifax, Yorkshire.
22, 23, 24, 25, 26, 27, 28, 29, Barnsley, Yorkshire.

MARCH 1, 2, 3, 4, 5, 6, Chesterfield, Derbyshire.

7, 8, 9, 10, 11, 12, 13, Derby.
14, 15, 16, 17, 18, 19, 20, Barton-on-Trent.
21, 22, 23, 24, 25, 26, 27, Leicester.

MARCH 28, 29, 30, 31, Loughborough, Leicestershire.

APRIL 1, 2, 3, Shepshed, Leicestershire.

4, 5, 6, 7, 8, 9, 10, Castle Donington, Leicestershire.
11, 12, 13, 14, Melbourn, Derbyshire.
15, 16, 17, 18, 19, Measham, near Ashby-de-la-Zouch.

20, 21, 22, 23, 24, 25, 26, 27, 28, 29, Nottingham.
MAY 1, 2, 3, 4, 5, 6, 7, Hinckley, Leicestershire.

8, 9, 10, 11, 12, 13, 14, Warwick.
15, 16, 17, 18, 19, 20, 21, Stratford-on-Avon.
22, 23, 24, 25, 26, 27, 28, Banbury, Oxfordshire.

JUNE 1, 2, 3, 4, 5, Leighton Buzzard.

6, 7, 8, 9, 10, 11, 12, Hitchin, Hertfordshire.
13, 14, 15, 16, 17, 18, 19, Hertford.
21, 22, 23, 24, 25, 26, Croydon, Surrey.

27, 28, 29, 30, Maidenhead, Berkshire.
JULY 1, 2, 3, Maidenhead, Berkshire.
4, 5, 6, 7, 8, 9, 10, Witney, Oxfordshire.

11, 12, 13, 14, 15, 16, 17, Chipping Norton, Oxfordshire.
18, 19, 20, 21, 22, 23, 24, Tewkesbury, Gloucestershire.

25, 26, 27, 28, 29, 30, 31, Ledbury, Herefordshire.
AUGUST 1, 2, 3, 4, 5, 6, 7, Gloucester.

8, 9, 10, 11, 12, 13, 14, Hereford.
15, 16, 17, 18, 19, 20, 21, Leominster, Herefordshire.
22, 23, 24, 25, 26, 27, 28, Ludlow, Shropshire.

29, 30, 31, Shrewsbury.
SEPTEMBER 1, 2, 3, 4, Shrewsbury.
5, 6, 7, 8, 9, 10, 11, Newtown, Montgomeryshire.

12, 13, 14, 15, 16, 17, 18, Oswestry, Shropshire.
19, 20, 21, 22, 23, 24, 25, Wrexham, Denbighshire.
26, 27, 28, 29, 30, Chester.

OCTOBER 1, 2, Chester.

3, 4, 5, 6, 7, 8, 9, Birkenhead, Cheshire.
10, 11, 12, 13, 14, 15, 16, Nantwich, Cheshire.
17, 18, 19, 20, 21, 22, 23, Stafford.

24, 25, 26, 27, 28, 29, 30, 31, Wellington, Shropshire.
NOVEMBER 1, 2, 3, 4, 5, 6, Bridgenorth, Shropshire.

7, 8, 9, 10, 11, 12, 13, Droitwich, Worcestershire.
14, 15, 16, 17, 18, 19, 20, Kidderminster, Worcestershire.

21, 22, 23, 24, 25, 26, 27, Wolverhampton, Staffordshire.
28, 29, 30, Bilston, Staffordshire.

DECEMBER 1, 2, 3, 4, Bilston, Staffordshire.
5, 6, 7, 8, 9, 10, 11, Dudley, Worcestershire.

12, 13, 14, 15, 16, 17, 18, Tamworth, Warwickshire.
19, 20, 21, 22, Ripley, Warwickshire.
23, Alfreton.

24, 25, 26, 27, 28, 29, 30, 31, Lincoln.
Letters to be addressed "Thomas Cooper, Lecturer on Christianity," at the Town to which I am appointed, as "Leek, Staffordshire"; "Leicester"; "Ledbury, Herefordshire"; "Chester."

* Correspondents are requested NOT to put "Post Office" on their Letters to me.
T. O.
Lincoln, December 24, 1867.

FREE CHRISTIAN CHURCH, OLD-RIDGE-ROAD, KENILWORTH TOWN.—The health of the Rev. William Foster having failed, he WANTS an efficient ASSISTANT MINISTER to aid him in carrying on the great cause of Free Christianity in the above church.

Applicants to direct to him at No. 128, Leighton-road, Kenilworth Town, London, N.W.

BRITISH SCHOOL, CAMBRIDGE.—A SECOND ASSISTANT-MASTER is REQUIRED (ex-Pupil Teacher). Duties to commence MONDAY, Jan. 6, 1868. Salary for the first year, £250.

Apply with testimonials, to Mr. J. Smith, 1, Trumpington-road, Cambridge.

A YOUNG LADY wishes for a RE-ENGAGEMENT in a Family or School, as GOVERNESS to children under 12. Acquirements—English, French, and drawing, the rudiments of Latin, and music.

Address, E. J. W., 6, Arlington-street, Northampton.

A LADY, accustomed to tuition, DESIRES a RE-ENGAGEMENT as GOVERNESS in a school or family. She is competent to instruct in the usual branches of English, with French and music, but would prefer to devote her attention principally to the latter accomplishment. Unexceptionable references can be given.

Address, G. O., Statham, Norwich.

A CHRISTIAN YOUNG MAN, aged Twenty-one, is desirous of obtaining a Situation as CLERK or Traveller in a mercantile house or warehouse. Quick and accurate at figures. Good testimonials. Apply to H. Daniels, J. Haynes, Wholesale Cheesemonger, Brentford, Middlesex.

TO CHEMISTS and DRUGGISTS.—An APPRENTICESHIP is REQUIRED for a genteel, well-educated YOUTH of Seventeen.

Apply to Thos. Wyles, F.G.S., Almsley Park College, near Coventry.

TO SADDLE and HARNESS MAKERS.—A IMPROVER, by a respectable Young Man, aged 21. A comfortable home sought. Apply to J. Purfield, Saddler, Ham-street, Ashford, Kent.

TO EXPERIENCED DRAPERS' ASSISTANTS.—WANTED, a thoroughly competent Christian Man to take the lead and general oversight in an important provincial concern. The position will be vacant at Lady-day next.

Applicants will state full particulars and references to R. B., 8, Langham-place, Northampton.

WANTED, a SITUATION, by a Young Man, aged 18, who has passed both the Junior and Senior Oxford Local Examinations. Highest references given.—Address, A. A. Post-office, Kimbilton.

A YOUNG MAN is REQUIRED as INDOOR SERVANT, in a small quiet family in London, who is competent to the duties of a good Footman and can have a good character.

For inquiries, address, Miss Wedd, Maldon, Essex.

ORGAN for SALE, very Cheap (Chamber), suitable for small Church or Chapel. GO to G. & S. stops, 3 octaves of pedals, 2 composition pedals, gilt pipes in front. Apply to J. L., 16, Fish-street-hill, E.C.

UNIVERSITY COLLEGE, LONDON.

FACULTY OF MEDICINE.—The classes will recommence on THURSDAY, January 2nd, 1868.

FACULTY OF ARTS.—The LENT TERM will commence on THURSDAY, January 2nd, 1868. In most of the classes such a division of the subjects is made as enables students to enter with advantage at this period.

The SCHOOL for BOYS between the ages of seven and sixteen.—The LENT TERM will begin for new pupils at 9.30 a.m. on TUESDAY, January 14th, 1868. Former pupils must return on the following day.

The EVENING CLASSES for Classics, Modern Languages, Mathematics, the Natural Sciences, Law, &c.—The LENT TERM will commence on MONDAY, January 13, 1868.

Prospectuses of the various departments of the College, containing full information respecting classes, fees, days and hours of attendance, &c., and copies of the regulations relating to the entrance and other exhibitions, scholarships, and prizes, open to competition by students of the several Faculties, may be obtained at the office of the college on application either personal or by letter.

The College is very near the Gower-street station of the Metropolitan Railway, and within a few minutes' walk of the Termini of the North-Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A., Secretary to the Council.

December 18, 1867.

NEW COLLEGE, LONDON.—The CLASSES will MEET again after the Christmas recess on MONDAY, January 6, 1868. The fee, and in most of the classes the subjects, are so arranged that lay students can conveniently enter at this period of the session.

Early in January, Dr. LANKESTER, F.R.S., will begin a course of Lectures on Chemistry, and another on Physiology, with special reference to the matriculation and B.A. Examinations in the University of London.

The Sessional Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

MR SAMUEL FOTHERGILL'S SOMERSET HOUSE ACADEMY, MAYBUSH, SHIRLEY, SOUTHAMPTON.

In this establishment the comforts of a home are combined with a system of Education adapted to the advanced requirements of the age, and matured by more than twenty years' experience in tuition and observation of the best modes employed in public and private schools.

The whole system of instruction and discipline is based on the principle that the acquisition of knowledge ought to prove one of the highest sources of enjoyment, and that a happy childhood and youth is the best preparation for a useful and honoured maturity. To this end, knowledge is presented in its most attractive forms; the memory is prepared for its retention by first addressing the understanding; needful explanations being given with such freedom as to prevent discouragement and loss of precious time, and thus to lead on the pupil to sustained and independent effort.

The course of instruction comprises the usual English branches; Classics and Mathematics; French and German; Science; the Elements of Social and Political Economy; Music; Drawing in Pencil and Water Colours.

The marked deficiency so often pointed out in the public schools for the upper classes of this country, resulting from too exclusive attention to the Classics, is there supplied by systematic Lectures and Conversational Lessons in Chemistry, Electricity, Botany, and the various departments of Science and Natural History; with such General Information on practical matters as is required to prepare young gentlemen for the honourable and successful prosecution of the varied pursuits of advancing civilisation, whether at home or in foreign lands.

Special advantages are enjoyed in Elocution, securing to every pupil of average capacity the rare but increasingly valuable arts of Good Reading and Graceful Delivery.

The method of teaching Drawing and Painting claims special attention. The pupil is not only trained to the free and masterly use of the pencil, and practice in copying, but he is, from the earliest stages, accustomed to draw from models and from nature. The work of the pupil is never embellished or disguised by so much as a single touch from the master—the result being an amount of real power and real work, which contrasts most favourably with the merely touched-up copies, unsatisfactory alike to parents and to pupils, in which school drawing lessons too often begin and terminate.

Somerset House is in an eminently salubrious situation, with spacious grounds, entirely in the country, three miles from Southampton.

The health of the pupils, and their moral and religious culture, receive the most sedulous attention. Vigorous superintendence is maintained over the pursuits of leisure hours.

Terms—15 Guineas per annum; under 12 years, 40 Guineas. Extras—Music, £4 4s.; Landrean, £3 3s. per annum. Payments half-yearly, in advance.

THE COLLEGE, LOWESTOFT, SUFFOLK.

Conducted by Rev. J. B. BLACKMORE.

Superior Educational Advantages.

Everything availing of bias towards any religious sect most rigorously eschewed. Ten weeks in each academical quarter. Terms moderate. Prospectuses and all necessary information on application. First-class accommodation for boarders.

The Institution is recommended by the following gentlemen:—

Rev. J. Angus, D.D., M.R.A.S., Principal of Regent's Park College, and one of the Examiners at the London University.

Rev. W. G. Lewis & Ladbroke-place, London, W.

Rev. C. Viner, Birmingham.

Rev. G. Gould, Norwich.

Rev. J. Webb, Ipswich.

Rev. A. J. French, B.A., Rhyl, North Wales.

Rev. F. Edwards, B.A., Harlow, Essex.

J. J. Colman, Esq., Carrow House, Norwich.

Charles Eason, Esq., 30, Kenilworth-square, Rathgar, Dublin.

J. D. Smith, Esq., Manor House, Bracondale, Norwich.

E. Leathes, Esq., J.P., Normanstown, Lowestoft.

W. H. Clibbe, Esq., London-road, Lowestoft.

James Pratt, Esq., Gunsham Hall, Needham, Harleston, Suffolk.

John Robertson, Esq., Collector of Her Majesty's Customs, 23, Marine Parade, Lowestoft.

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And the parents of present pupils.

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Twenty eminent Physicians and Surgeons give their services gratuitously. Patients are admitted free.

A WARD is CLOSED for want of Funds. £2,000 would complete the purchase and furnishing of the New Hospital and provide treble the number of FREE BEDS for the SICK POOR.

F. SMITH, Esq., Hon. Secretary.

GEORGE REID, Secretary.

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MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

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SECOND MASTER: EDWARD STRAINE JACKSON, Esq., M.A.

TERMS: For Pupils entering under 14 years of age, 50 guineas. For Pupils entering above 14 years of age, 60 guineas.

The Next TERM will COMMENCE on Saturday, the 25th January.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM.

Is confidently commended to the notice of Parents in quest of a comfortable Home, with an accomplished Education for their daughters. Careful Religious Training is combined with the highest Mental Culture.

PROFESSORS.

English Literature . . . Mrs. C. L. BALFOUR.
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Globe and Natural Science . . . Rev. JACKSON SMYTH, M.A.
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Singing . . . JAMES COWARD, Esq.
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For Particulars, address the Principal, Mrs. TODD.

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In addition to careful mental and moral training, the pupils enjoy the advantage of seaside residence and the comforts of home.

Extract from Report of the Examiner, Rev. H. Lewis, B.A., F.R.G.S., F.R.S.:—

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REFERENCES.—Rev. Alexander Raleigh, D.D.; Rev. James Spence, D.D.; Rev. Andrew Read, B.A.; St. Leonard's; John Crossley Esq., Halifax; Henry Lee, Esq., Manchester.

Prospectuses with References to Parents, Examiner's Report, Prize List, &c., on application.

BOARDING SCHOOL for YOUNG GENTLEMEN, HIGSBURY HOUSE, St. Leonard's-on-Sea.

Head Master, the Rev. W. H. B. MACANN, M.C.P.

Who prepares Pupils to meet the requirements of the Civil Service, and the Oxford and Cambridge local examinations.

Special attention is paid to home comfort, and to the health of delicate children.

In the PREPARATORY SCHOOL conducted [by Mrs. DUFF (widow of the Rev. C. Duff)] assisted by efficient Governesses, Little Boys, or those whose education has been neglected, receive a mother's care, and are prepared for the Upper School.

School duties will be resumed, Jan. 23.

MILLHILL SCHOOL, HENDON, Middlesex.

Head-Master and Chaplain—Rev. G. D. BARTLET, M.A.

Mathematical Master—A. CONNALL, M.A.

Master of Foreign Languages—Professor REINHARDT.

This School is situated 10 miles from London, and can now be reached by railroad from King's cross.

The first Session of 1868 will begin on Wednesday, Jan. 29.

Prospectuses with reports of recent examiners, may be obtained from the Head-Master, at the School, or from the Rev. G. Smith, D.D., Hon. Sec., Congregational Library, Finsbury, E.C.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD.

Principal—The Rev. JAMES BEWGLASS, LL.D., M.R.I.A.

The above School receives, in addition to the Sons of Ministers and Missionaries, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will REOPEN, after the Christmas Vacation, on TUESDAY, January 14th, 1868.

Application for the admission of Pupils to be addressed to the Principal.

EDUCATION for YOUNG LADIES, LANSDOWNE-HOUSE, LONDON-ROAD, LEICESTER.

(Situation high and healthy, at the outskirts of the town.)

Conducted by the Misses MIALI, assisted by Professors, and French and English Resident Governesses.

A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

HURST COURT, ORE, HASTINGS.

Dr. MARTIN REED receives Pupils from Six to Eighteen years of age. The course of study is adapted to the requirements and capabilities of the individual pupil, embracing all the subjects of a thoroughly liberal education. Hurst Court is a spacious mansion built expressly for a school, with private bedrooms, bath rooms, play-rooms, gymnasium, and the conveniences of a first class establishment. The site, at an elevation of 400 feet above the sea, was carefully selected, with the approbation of eminent physicians, as especially favourable to physical development.

CAMBRIDGE HOUSE SCHOOL, HAGLEY-ROAD, EDGBASTON, near Birmingham.

Principal—MR. FREDERIC EWEN.

This School is well situated in one of the healthiest and most beautiful suburban districts in the kingdom.

The more advanced pupils are regularly sent up to the University examinations, many of them have passed.

School will REOPEN on TUESDAY, January 28th.

WILTON LODGE, TAUNTON. SELECT ESTABLISHMENT for YOUNG LADIES.

Conducted by Miss GRIFFITH.

Daughter of the Rev. W. H. Griffith, M.A., Principal of Taunton Proprietary School.

Miss Griffith, having secured increased accommodation, is now prepared to receive a larger number of Pupils.

SCHOOL will REOPEN on FRIDAY, January 24.

LANDAFF HOUSE, CAMBRIDGE.

Principal—W. B. F. JOHNSON, M.A. Trin Coll.

Pupils are prepared for Business, the Professions, and the University. Applications for terms to be made to the above address.

N.B.—During the last six years, fifty-one Certificates have been obtained by Pupils who have passed the Cambridge Local Examinations.

WEST of ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A.

The PUPILS are expected to REASSEMBLE on FRIDAY, January 24th.

Application for prospectuses to be made to the Principal or to the Secretary Rev. J. S. Underwood.

SEASIDE (Education at the).—The Rev. W. PORTER and Mr. JOHN STEWART will have a FEW VACANCIES at WEST HILL HOUSE, HASTING, after the Christmas Vacation. In the last three years their pupils have obtained from the Cambridge University, at the Local Examinations, 34 Certificates—26 Junior and 8 Senior.

An ASSISTANT-MASTER WANTED.

SOUTH COAST.—EDUCATION for YOUNG GENTLEMEN.—HEATHFIELD HOUSE, PARKSTONE, midway between Poole and Bournemouth.

This establishment, conducted by Rev. WALTER GILL, assisted by thoroughly efficient Masters, will REOPEN (D.V.) on FRIDAY, January 24th.

Terms moderate. References to Parents of Pupils.

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JAMES COLLIER, B.A., Principal.

Thorough training for commercial pursuits. Gentlemanly home.

Terms, &c., on application.

ROSE-HILL SCHOOL, BOWDON, near Manchester.

The school WILL MEET on MONDAY, January 27th, 1868, at Three p.m.

THEOPHILUS D. HALL, M.A., Head-Master.

PRIVATE EDUCATION.

The Rev. FRANK R. BELLAMY, Minister of Glenorchy Independent Chapel, Matlock Bath, Derbyshire, will RECEIVE PUPILS for Education in Classics and Mathematics or for preparation for public schools.

Term—from fifty to eighty guineas a year.

SHORTHAID.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

ROYAL POLYTECHNIC.—CHRISTMAS HOLIDAYS.—The New Pretended Manifestations from the Spirit World are considered fully in Professor Pepper's new Lecture Entertainment, entitled, "Faraday's Discoveries and their results: being Real Sciences contrasted with Unreal Science called Spiritual Manifestations."—Mr. T. Tobin and Professor Pepper are the sole inventors and patentees, and the title is registered at Stationers' Hall. The pretty old ballad, "The Babes in the Wood: a Standing Caution to Fathers, Tender Mothers, and Guardians" Written and musically rendered by Mr. Damer Cape. New scenery and optical effects. Wonderful appearance of a Laughing and Drying Moon. New and astounding illustrations in Modern Magic by Mr. James Matthews, the Polytechnic Magician. During the illustrations "Somebody's head will be cut off!" Du, war, the renowned Indian Juggler. The new and exquisitely-funny Ventriloquist Entertainment, by Mademoiselle Cavalho. Abyssinia and the Abyssinian Expedition, by Thomas Baines, Esq. Paris Exhibition and the Exhibition of Machine-made Jewellery, by Edwin W. Streeter, Conduit-street. Engagement of Madame Wilkey in "Lurley." Mr. John Millard will read the poem The Automatic Leopard; and numerous other entertainments. The whole 1s.

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Ladies', 4s. 4d.; Gentlemen's, 4s. 8d.; post-free two extra stamps. A beautiful assortment of Glove Boxes suitable for presents. WHEELER and CO., 210, Regent-street, W., and 33, Poultry, E.C. Ladies' Paris Kid Gloves, 2s. 6d.; with two buttons, 3s.; Gentlemen's, 3s.

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DRESSMAKING.—LADIES' MORNING and EVENING DRESSES of every description made and trimmed in the latest fashion.

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All will receive with satisfaction, the announcement that in consequence of the Reduction in Duty, Horniman's pure Tea are in all parts of the kingdom now sold eightpence per pound cheaper. Their Agents,—Chemists, Confectioners, &c.,—in every town, are constantly receiving fresh supplies. The decided preference given during the past quarter of a century to these perfectly Pure Teas will be even more widely extended now the prices are so greatly reduced. Their distinctive superiority has attracted a host of imitators; therefore, as a protection against spurious imitations, every genuine Packet is signed

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This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

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Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

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4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.
5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.
6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.
7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jasmine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.
8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyahow."

LIST OF FINE GREEN TEAS.

9. The finest Moyne Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cow-lip, and the colour of the infusion is marvellously like cow-lip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.
10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.
11. The finest Moyne Gunpowder, 4s. a lb. This tea is much esteemed in England. It is a brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.
12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyne Gunpowder.
13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

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